THE CHURCHMAN.

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POETRY.

For the Churchman.

OH, VISION OF THE FAR-OFF SKY.

Suggested by Verbryck's painting: "The one shall be taken, and the other left."

Oh, vision of the far-off sky,
 How came thy brightness here?
Who hath unveiled to mortal eye
 Yon pure celestial sphere?

The day of wrath, the dreadful day,
 No terrors hath for thee,
Through clouds where red-winged lightnings play,
 Thou soarest bright and free.

Is there no sorrow in thy breast
 For him thou leavest behind?
No wish that in thy heavenly rest
 He too a place might find?
Oh, beauteous seraph! memory lives,
 And thought, beyond the tomb;
Will not thy early love come back
 In that dread day of doom?

If at one glance the mind takes in
 The lapse of many years,
And plainly all which once hath been
 In memory's glass appears,—

Will not thy early love come back,
 And all those happy days,
When life was one bright golden track,
 And thou wouldst fondly gaze—

Upon one dear beloved face,
 And think how blest 'twould be,
To love, and gaze for ever thus,
 E'en through Eternity!

And will not other memories come,
 Of sorrow, prayers, and tears,
And gentle pleadings with the loved,
 Fond hopes, and saddening fears?

Oh, all may come—but all were vain,
 And this false world could weave
A lure, a charm, a flower-wreathed chain,
 To fetter, and deceive.

And now—oh, now the doom is sealed,
 And thou ascend'st the skies,
Holy, and lovely, robed in light,
 While he despairing lies.

Oh, day of wrath, oh dreadful day,
 Could sorrow enter heaven,
'Twould be to see the loved on earth
 From those blest mansions driven.

To miss them from the holy throng
 Who round the Saviour stand—
To miss their voices in the song
 Of CHRIST's redeemed band.

O GOD of love! this fair bright earth,
 All lifeless were and cold,
Did not affection, kindness, love,
 The chain electric hold,—

Which touched, minds seek companionship,
 And hearts to meet hearts spring,
And life's most holy sympathies
 Of heaven a foretaste bring.

LORD of thy creatures! earnestly,
 With trembling, we would pray,
That the frail hearts united here
 Part never, never, LORD, for aye!

J. C.

From the London Ecclesiastical Gazette.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

March, 1841.

The Lord Bishop of Sodor and Man in the Chair.

At the General Meeting of the Society, held on Tuesday, the 2d of March, 1841, a letter was read from the Lord Bishop of Australia, dated Sydney, October 10, 1840, on the subject of the grant of Three Thousand Pounds voted by the Society on the 5th of May last, on the representation, and at the instance, of Mr. Justice Burton, towards the establishment of a college in New South Wales, "for the education of persons in the colony for the ministry and for schoolmasters."

The Bishop, in his letter, thanked the Society for this fresh instance of its bounty towards the objects of the Church in his diocese. His Lordship, however, considered the measure for which the grant had been made premature. Among other reasons for this opinion, he stated that there is not one person among the clergy in the diocese of Australia who has a son prepared to enter such an establishment. The Bishop's judgment is at present against the institution of a college, in the real sense of that word; but good grammar-schools are urgently required, in which general, as well as religious, information would be afforded. His Lordship, seeing the importance of taking some steps for the establishing schools of a superior class, in accordance with the principles of the Church of England, had, before he received the Secretary's letter, which announced the Society's Grant, become the purchaser of an allotment of land in Sydney for the erection of a schoolhouse. He hoped to have the buildings soon covered in. The intention is to furnish room for 200 boys, some of whom may be qualified, by the education given them, to become clergymen. The Bishop stated, that he relied on the Society's allowing him to appropriate £1500 of its late grant towards this undertaking upon condition of the gradual restoration of the amount, by means of a fund formed from the payment of £1 by each boy on his admission; this fund being lent out in the colony at eight per cent interest. His Lordship proposed that the Bishop of Australia, Mr. Justice Burton, and the minister of St. James's, Sydney, should be the Trustees.

The bishop also informed the Society that he had secured the purchase of a piece of ground in the neighborhood of Newcastle, on Hunter's River, for a good Grammar-school, and towards this object had drawn a bill on the Treasurers for £500. It is intended that this amount should be restored in the same way; in which manner, his Lordship said, the whole sum of Three Thousand Pounds would be made available when required for the appointed purpose of instituting a college in New South Wales.

The bishop's letter having been read, it was agreed, on the recommendation of the Standing Committee, "that the Treasurers be empowered to accept any bills which may be drawn by the Lord Bishop of Australia, on account of the grant of Three Thousand Pounds; and that his Lordship be informed that the Society does not abandon the object originally contemplated."

A letter was read from the Rev. W. B. Clark, Missionary at Paramatta, New South Wales, in whose hands the Board last year placed a supply of books and tracts, for the use of emigrants on board the Roxburgh Castle, proceeding to Sydney.

The following are extracts from Mr. Clarke's letter:—

"My first duty must be to mention, with gratitude, the grant of books allowed me for the use of the crew and passengers on board the Roxburgh Castle. Our passage to the Cape of Good Hope was a very favorable one. After leaving that place, where unfortunately sickness prevailed to an alarming extent, our voyage was not so agreeable. I was amongst a number of persons who suffered severely from illness; and from the time we left the Aguillar Bank till we entered Bass' Strait, I was not able to pass a whole day at a time out of bed. This was melancholy, indeed, for death came amongst us, and the ministrations of a clergyman then would have been desirable. As it was, I regret to say, that no public worship, much less private service, was kept up. I could not stir; and the superintendent, who was not a Churchman, and scarcely a believer in the Bible, would not perform duty. The dead men (and I think we lost fifteen) were left sometimes to one, and sometimes to another of the officers, to commit to the deep. The only substitute for religious instruction or consolation was, therefore, the library which I brought on board, and I hope some did receive edification from its contents."

"Since my arrival, having had charge of two districts in the Bush, between this and Wiseman's Ferry, where religion is a new thing, I have used a discretion, which I trust the Society will approve, and have divided the books into two portions, one forming a parochial lending library at Cattle Hill, and the other at Dooral, adjoining places. The books are left in the hands of the schoolmaster, in trust for the use of the settlers. The Bible and Prayer Book, forming a part of the grant, I put into use there for public worship."

A letter was read from the Lord Bishop of Madras, dated on his visitation, Mavilikarra, December 15, 1840, bringing before the notice of the Society the case of the widow of the late Rev. Visuvasanaden, native priest, who had been for many years an active and zealous teacher, instrumental in the edification of Christians, and in the conversion of the heathen. Visuvasanaden had been converted from idolatry by means of the Society's Missionaries. He had continued to receive his salary from the Society, after the transfer of its missions to the superintendence of the Society for the Propagation of the Gospel in Foreign Parts.

The bishop said, "a pension has been given by the munificence of the Society for Promoting Christian Knowledge, to the widows of former native priests, and I would hope that the same benefit will be conferred on the widow of Visuvasanaden, not only on her account, but as an encouragement to other native teachers to follow their vocation with the zeal which distinguished her husband. A pension of six pounds per annum might suffice, and the liberality of the Society may perhaps permit their grant to have retrospective effect from the beginning of this year. Visuvasanaden died in 1837."

His Lordship mentioned that a District Committee had been formed at Trincomalee, in Ceylon, the Rev. S. O. Glennie, the chaplain of that station, having been zealous in promoting this branch, of which the bishop is the President.

The bishop added, "I have now to request the attention of the Society to a very important measure of usefulness, that of translating works which are on the Society's catalogue into the Tamul language. Several of the Missionary Clergy are willing to exert themselves to translate such books as may convey religious or useful knowledge, but they are much hindered from the want of a ready mode of obtaining funds. It appears to me desirable that funds should be available to print and publish works in Tamul, which have received the *imprimatur* of the Diocesan, without the delay incidental upon making the sanctioning and publishing a matter of deliberation by the Madras Diocesan Committee, who must refer the matter back to the consideration of the reverend the missionaries. I have reason to believe that translations would be furnished, if the Society would grant me permission to give the assistance of a Moonshee's salary, say fourteen rupees *per mensem*, to persons who are willing to add to their other labors those of translating or of preparing original works in Tamul.

"If the Society will do me the favor to grant my request, I shall hold myself responsible to take measures to ensure faithfulness and correctness in the translations."

The Secretary stated that the subject of the proposed translations of some works on the Society's catalogue into Tamul, was under the consideration of the Standing Committee.

The Board agreed to grant the pension recommended by the bishop in favor of the widow of Visuvasanaden.

A letter was read from the Lord Bishop of Newfoundland, dated St. John's, Newfoundland, 10th December, 1840, stating, that in order to complete the three churches of Petty Harbor, the southern shore of Conception Bay, and St. Thomas's, and to supply to the Protestant inhabitants of a populous settlement at Twillingate the means of daily instruction for at least one year, his Lordship had drawn on the Treasurer for the sum of sixty-five pounds, and had thus exhausted the grant of three hundred pounds placed at his disposal on his accession to the bishopric in 1839.

The bishop wrote as follows—"The great advantages which this grant has enabled me to procure for many destitute inhabitants of this colony, and for the poorer classes of Bermuda, have been from time to time reported to the Committee, and are, I trust, adequate to their just expectations. The liberality of the Society has been effectually seconded by a Church Association for the Promotion of Missions and Schools in this island, the funds of which are gradually increasing, and will always be applied to their proper purposes under the sanction of the diocesan. In behalf of this institution, thirty pounds were collected after a sermon which I preached in the chapel of St. Thomas; and I hope soon to see all the capable members of our Church in Newfoundland enrolled among the annual contributors to an Association, which is grounded on Church principles, and conducted in immediate concert with the great Societies to which the provinces of British America, and, I might with truth say, the United States also, are indebted, under GOD, for a Protestant Episcopal Church.

"In the ensuing season I propose, if GOD permit, to visit, first, the large and populous bays of Placentia and Fortune, and afterwards to extend my voyage to Twillingate, and, if possible, to the Labrador. On this occasion, I most earnestly implore the utmost assistance that the Society can afford. The reports which I have received from these places indicate a state of destitution, irreligion, and immorality, and an awful interval of neglect, which I am most desirous to remedy, but shall be utterly powerless without pecuniary means, which the local Legislature will not, and which the people of these distressed districts cannot, supply.

"Churches must be built, schools must be organized, books must be distributed, missionaries and teachers must be provided, or the object of my visitation will be frustrated, and disappointment will be added to distress. The immediate consequence of my despatching a missionary, whom I had recently ordained, to prepare the people for my visit, has been the commencement of eleven churches or school-houses in Placentia Bay, and five in Fortune Bay, and contributions at sixteen stations, amounting to six hundred pounds, in furtherance of the work. I confidently trust that I shall be empowered by the liberality of the Society to encourage these efforts of the forlorn children of our Church, and to feed this flame of reviving piety, until it shall warm and enlighten the most darkened corner of the land.

"The field in India, with its large and magnificent populations, to be won over in GOD's good time to CHRIST, may be more attractive, and certainly will always command the first attention and the most bountiful aid of the Society. I rejoice to see the magnificence with which you have aided the Eastern bishops in their extensive and judicious projects for promoting Christian knowledge among the heathen of their immense dioceses. But GOD has greatly blessed your work, in the increase of your resources, and there never was a time in which they could be more advantageously opened to the Western world than at the present season of apparent revival of religious feeling and enterprise. The people around me are now painfully sensible of their own spiritual destitution, and are willing to exert themselves cheerfully, to improve any assistance that they may receive. Again and again I beseech the Society not to let this promising period elapse, but to believe that the seed which they may now sow will bring forth abundantly, and, in many places, fifty and a hundredfold. No possible exertion shall be wanting on my part, to give efficiency to their bounty,—no caution and circumspection to see that it be properly bestowed.

"With such a grant as the Committee may think fit to assign, and with the provision made by the Sister Society for the maintenance of additional missionaries, I look forward with hope to an improvement in this unhappy land, which must bring a blessing on its benefactors. I feel confident that if Christian schools and Christian ministers could be established in anything like proportion to these blessings as they exist at home, (and we require nothing but money judiciously applied for their establishment,) the superstition, the violence, and bloodshed, which within these few weeks have endangered and disgraced the land, would soon be displaced by religion, order, and peace. The free institutions which should be relegated to a prepared and enlightened people would then make the happiness, political and social, which, under existing circumstances, they mar."

The Secretary reported that the Standing Committee recommended the Board to make, at the next General Meeting, a further grant of £500 to the Lord Bishop of Newfoundland, towards promoting the objects of the Society in his diocese.

The Board agreed, on the application of the Lord Bishop of Nova Scotia, to grant £15 towards building a tower and repairing a church at Pictou, River John.

The Rev. F. J. Lundy requested a grant towards building a church in his mission at New Liverpool, on the south side of the river St. Lawrence, Lower Canada. This structure, which is of stone, is nearly complete, and will, it is hoped, be consecrated under the name of Christ's Church early in the next summer.

The Lord Bishop of Montreal wrote to recommend that a grant should be made.

The Board granted £25 towards the church at New Liverpool.

The Rev. C. Crosthwaite made application, in behalf of the Kildare Church Education Society, for a grant of Common Prayer Books, for schools in that diocese. He also requested some copies in larger type, for distribution among the poor and old inhabitants of districts in the diocese of Kildare.

A letter was read from the Lord Bishop of Kildare, requesting the Board would accede to Mr. Crosthwaite's application.

Two hundred Common Prayer Books were accordingly granted.

Books to the value of £15 were granted for the use of the Church Education Society, at Wells, Somersetshire, on the application of the Rev. H. F. Gray, Principal of the Diocesan Training Institution in that city.

A letter was received from the Rev. R. J. Roberts, requesting that a grant of Bibles and Common Prayer Books, in Welsh, may be placed at the disposal of the St. Asaph District Committee, for charitable purposes.

It was agreed, on this application, to grant Bibles and Common Prayer Books, in Welsh, to the value of £30, to be charged on Mrs. Negus's Welsh Charity.

Books and Tracts, specified by the Rev. J. M. Collyns, were granted at his request, for the use of the Military Hospital, Exeter.

Mr. J. Alston, Treasurer of the Asylum at Glasgow for teaching the Blind to read, informed the Secretary that he was desirous of printing the New Version of the Psalms in embossed characters, and that if the Society would engage to take 200 copies of the work, he should be encouraged to proceed in this undertaking.

It was agreed to order 200 copies accordingly.

The following members of the Society were appointed Auditors of the Treasurers' accounts from April, 1840, to April, 1841:—

Rev. Dr. Russel, Rev. Dr. Short, Rev. A. M. Campbell, Newell Connop, Jun., Esq., J. Delafield, Esq., W. S. Jones, Esq.

Mr. J. C. Meymott brought forward the motion of which he had given notice at the last General Meeting; namely:—

"That the Standing Committee be requested to consider, whether any part of the duties now thrown on the Secretaries could be performed by a clerk or clerks to be engaged for the purpose, with the view of relieving the Secretaries from the increased demand which has been made on their time."

The Rev. J. C. Laprimaudaye seconded this motion, which was negatived.

The Secretary reported to the Board that, as the first and second Tuesdays in April would fall upon Holydays of the Church, for which an Epistle and Gospel are appointed in the Book of Common Prayer, the next General Meeting of the Society would be held on the 20th of April.

The Rev. R. Harvey then moved, "that it be referred to the Standing Committee to consider the expediency of adjourning the General Meeting of the Society over the day of the Annual Meeting of the London Clergy at Zion College; and the days of visitation of the Archdeacons of London and Middlesex respectively."

This was seconded by the Rev. W. Dodsworth, and negatived.

Books for the performance of divine service were granted for two licensed school-rooms.

Books and Tracts were then granted for twenty-one schools, libraries, &c.

Several letters of acknowledgment were laid before the meeting.

The following Donations were announced:—

Robert Foster, Esq., Wolvey, Warwickshire,	£105	0	0
Winchester Committee, by the Rev. R. Payne,	75	0	0
Bury St. Edmund's Committee, by the Rev. G. J. Haggitt,	70	0	0
Matthew John Rhodes, Esq., Roundhays, York,	50	0	0
Stamford Committee, by the Rev. C. Porter,	40	0	0
Gravesend Committee, by the Rev. Dr. Joynes,	25	0	0
Northampton ditto, by the Rev. D. Morton,	20	0	0
Third of the Contributions raised by the Norham Association, (for the year 1840,) by the Rev. W. S. Gilly,	12	12	6
Sundry subscriptions to the Ashton-under-Lyne Societies, by the Rev. T. R. Bently,	11	0	6
Daventry Committee, by the Rev. D. Veysie,	10	0	0
The Church of England Working Man's Association, Southwark, by Mr. C. Lucey,	9	17	10
Windsor and Eton Church Union, by the Rev G. A. Selwyn,	8	6	0
Foreign Translation Fund.			
From the St. Paul's Missionary Association at Wolverhampton, by T. R. Andrews, Esq.,	10	0	0
Stamford Committee, by the Rev. C. Porter,	10	0	0
Legacies.			
J. Fletcher Mills, Esq., late of Lexden, Colchester, Essex,	50	0	0
Rev. Phillips Moneypenny, late of Matham Hall, Rolvenden, Kent,	100	0	0
Miss Mary T. Hayward, late of Torquay, Devon,	200	0	0

One hundred and twenty new members were admitted at this meeting.

COMMUNICATIONS.

EXHIBITION OF THE NATIONAL ACADEMY.

To the Editor of the Churchman.

Rev. and dear Sir,—You requested me to give you an account of the exhibition of the National Academy, or rather as I suppose, of the impression it made upon myself. The Fine Arts, and that of Painting especially, have so long been devoted to the service of religion and of the Church, that their cultivation in our own country, becomes an object of no slight importance in the eyes of those who look forward to the time when here too, they may be made subservient to higher interests than those of mere taste. On the continent of Europe, where these Arts have been employed from their earliest date in illustrating the Christian faith, and in giving their peculiar splendor to the temples and the ceremonial of Christian worship, they are regarded as sacred, and, as at Rome for instance, are excepted from the general regulation of police, by which the exercise of the mechanical arts is forbidden on Sundays and other holy days. The shops and markets in Rome are closed—carpenters, shoemakers, &c., are compelled to suspend their industry—and all the laboring class dependent on them, necessarily deprived of employment on the LORD's-days, and even on the numerous festivals yet observed in Roman Catholic countries in honor of the saints; but the studios of artists, and the Drawing and Life schools are open as usual; the business of sitting as models goes on uninterruptedly, and painters about to commence on the Christian Sabbath (as the Presbyterians call Sunday) a picture illustrative of some thrilling moment of the Christian History, by way of preparation for what is considered as a religious engagement, confess and receive the sacrament the same morning.

It is a curious instance of this feeling pervading all classes in Italy, that the common people, accustomed to see in the churches the works of their great masters, look upon the latter as saints, no less than those in the Calendar.—Thus *Saint* Raphael is canonized in the opinions and customary language of the Roman populace. We do not wish, much less expect, to see any thing like this in America, but we should be glad, very glad, to know that our nobler artists are imbibing from the great masterpieces which they visit Italy to study, something of that sacred enthusiasm of the old painters, not for mere Art, as Art, but for the divine themes by which alone true Art is adequately inspired, and for the holy purposes to which true Art should be consecrated. Religion can do without Art, but Art cannot exist in its highest and most admirable forms apart from Religion; and Religion again, where it exercises a real and extensive influence, and enters as a true element into the life of a people, cannot but manifest itself sooner or later in the Arts. Hence, on entering the gallery of the Academy, I looked at once to see if there were any pictures that might seem to betoken the growing influence of our faith.

The number of pictures in this year's exhibition, of which the interest is in some degree dependent on the religious sentiment, is unusually large. In fact, while there are several that may be thus characterized in this exhibition, there have been none, I think, in those of several past years, certainly none that would attract attention, since Mr. Page exhibited a Holy Family four years ago. We counted as many as a dozen pictures that seem by their titles or otherwise to belong to this class, and of these, some four or five are really worthy of notice. We will take them up in the order of the catalogue, as being convenient, and suitable for our purpose.

No. 11. "*The one shall be taken and the other left,*" by VER BRYCK, is a very impressive picture. The subject seems to be one of no slight difficulty, and the mention of it immediately raises curiosity as to the method adopted in treating it.

The scene of the picture is Space, undefined except as being on the mutual confines of the illimitable regions of Light and Darkness, the former of which at first showing itself as an atmosphere suffused with delicate tints, spread upward into pure and colorless light; while the crimsoned clouds in which the latter commences, are lost below in absolute and impenetrable darkness. A female figure, delicately relieved against the pure background of illuminated space, floats upward into the region of Light.—Her face is lifted to the heaven whither she is ascending, with an expression of meek triumph in which the artist has succeeded very happily;—her arms, crossed on her breast, and a faint cross, formed on the bosom of her white drapery, indicate her faith and character.

Below, and somewhat to the left, the heavy figure of a man is seen, bent in a shrinking attitude over the abyss, into which he is hopelessly sinking. Below and on the right, and thrown into immense distance by a concave of lurid clouds, a globe of dusky fire represents a burning, though half-extinguished world, rolling through space.

The conception of this picture is admirable, and is indeed its highest, though by no means its only merit. The idea is perfectly expressed, so as that no one could mistake it, and it is expressed in a way suitable to the dignity of the subject. There is nothing trivial, or unworthy of a sacred picture, in this simple yet highly imaginative design, which is supported moreover by a style of execution that is entirely appropriate. Details are very properly neglected while a powerful generalization that removes the figures into the sphere of the ideal, is sought after and attained. The greatest defect is the want of correctness in drawing in some parts, but this, from the character of the picture, interferes but slightly with its impression, and is compensated by the great splendor of *effect*.

As characteristic of a sacred picture in this age, we may observe that both the glory and bliss to which the saint is summoned, and the destruction into which the reprobate is precipitated, are wholly *implied*, not expressed, or expressed only by the emotions of hope and fear, of triumph and despair, in those whom such consummations respectively await. So the elder painters would not have done—but of this we shall say more presently, in describing a picture very dissimilar to Mr. Ver Bryck's in the style of execution, but equally exemplifying the difference, to which we will now only allude, between the older and more recent Art. This is No. 27, a picture by HUNTINGTON, called *Mercy's Dream*, the subject of which is taken from the Pilgrim's Progress.

"I was dreaming that I sat all alone in a solitary place, and was bemoaning the hardness of my heart. * * And methought I looked up, and saw one coming with wings towards me, who said, 'Peace be to thee,' and put a beautiful crown upon my head. * * And then he took me by the hand, and said, 'Mercy, come after me.'"

The figure of a young and beautiful female is half-reclining under a darkly wooded bank in the foreground. The just-descended angel—a glittering form, shedding from its wings and drapery the hues of Paradise—bends over her to place on her head a luminous crown. A vast landscape of hill and valley, magnificently disposed, with a twilight sky bending over it, fills up the back-ground. The scene is of course the imaginary one of the dream, and the position of Mercy, with one hand pressed modestly to her bosom, while she supports herself with the other, is not that of the sleeper, but that in which the sleeper imagines herself to be. The eyes are downcast in reverence and humble joy, and the whole expression of the face is supposed to be that of rapture, chastened by the awe awakened by the presence of a supernatural being. Of course a picture so designed is one of very high pretensions, and we must say that these are, upon the whole, sustained by the execution. The face of Mercy is highly idealized, and yet quite sufficiently lovely; her shape luxuriant, but with delicacy; her limbs are disposed with great naturalness, and what is happily conceived, her drapery has a real and positive character that sets off by contrast the ethereal drapery of the angel. We know not whether to approve so much a certain dreaminess with which the artist has attempted to invest the figure of the angel. The Old Masters, in the age of faith, made their angels perfectly real,—angelic in beauty, and holiness of expression, and by the addition of substantial wings, not by a studied unreality, as if angels were mere phantoms. But this is not an age of faith, and probably most persons will say that our artist's bright-winged and light-diffusing messenger from Heaven, is not shadowy and unsubstantial enough. The more cultivated critics, however, will think the reverse. We do not feel inclined to pass judgment on the more material and technical merits of this production, the very terms in which criticism of this sort is expressed being almost unintelligible to the general reader. We cannot but take notice, however, of the freedom and apparent consciousness of power with which it is painted, and of the peculiar effectiveness,—a union of light and strength for which the pictures of this artist were remarkable from the first.

And now, what do such pictures indicate as to the nature and direction of religious feeling prevailing among us? For if they are genuine works of creative Art, as we think they are, they must in a real sense partake of, and therefore indicate and represent, that form and manner of thinking which actually exists.

In the first place then, as has been often said of late, there is a peculiar tendency in all modern Art—in poetry chiefly it has been observed, but it is equally true of the sister Arts—to what has been happily called a "conscious and reflective idealism"—to *subjectivity*, as Coleridge would have said, or did say:—a tendency by which every thing in Nature or in Art, or in the doctrines and rites of religion, is considered to be of value not for its own sake, but with reference to the person—the conscious and reflecting subject—by whom it is understood, or enjoyed, or believed, or practised. Thus, while the ancients, for instance, fixed their attention upon the objects believed or hoped for; the moderns, on the contrary, rather dwell upon "the nobleness and generosity of *faith*" itself, or upon "the beauty and moral power" of *hopefulness*. And so the old artists sought to represent the objects of faith—the sacred persons or events in which we believe;—while the modern artist endeavors to express the feeling or act of faith in the person of the believer, and as displaying its present power in him. If, in order to represent this, something must be introduced into the work of Art which may stand for the object of faith, a symbol will more commonly be preferred, such as the cross, just visible as purer light in a luminous sky; or at most an allegory, as in the angel of "Mercy's Dream," will be employed, and will be so represented as to seem to have reality only for the mind (that is, for the imagination) of the equally ideal subject of the vision, who in turn will be represented, however, as the strongest possible contrast of flesh and blood reality—like "Mercy" herself.

That the face and figure of Mercy are almost universally admired, while the angel disappoints, not cultivated people and artists, perhaps, but the generality of picture-gazers certainly, and that because it is too real—too substantial, although in fact, it is far less so than the ancient taste would have demanded, proves the existence of the tendency we have alluded to, and may perhaps indicate that the artist has been placed under the influence of a system more in accordance with the ancient spirit than that which generally prevails.

In my next I will proceed to take notice of two other pictures which fall naturally together as pictures connected with religious sentiment, though in other respects rather strongly contrasted: *Columbus before the Council of Salamanca*, by WEIR, and *The Vesper Hymn, an Italian Twilight*, by COLE.

Affectionately yours, J. H.

St. Paul's College, June 15th.

For the Churchman.

THE TRUE CATHOLIC GROUND, NO. III.

We were acquainted with a person once who conscientiously abstained from partaking of the holy eucharist, because he was under the impression that it was only given to be received by the clergy. To argue with him from Scripture, (with which he was remarkably familiar,) was indeed the beginning of the controversy, for he had his own ingenious and peculiar interpretations and explanations from which he could not be dislodged by arguing only from the sacred text. Of course tradition and the ancient Church were the proper resorts, as interpreters and authorities. And the strongest line of argument was found to be this,—that evidently the whole Primitive Church had understood the sacrament differently; that if they were wrong then, they were guilty of great profanity, and of misguiding the whole succeeding Church; and that if they were wrong in their entire Catholic capacity, then was there no certainty that they were right in many things, (infant baptism, e. g.,) which he strenuously held to; while the Saviour himself was implicated, since He permitted the sacrament to be universally abused, and never corrected His Church to which He had given such striking promises of guidance. This is mentioned for the purpose of showing that the condemnation as *Popery* [which by the way, Protestants seem to have adopted as a *soubriquet* of anything ancient which contravenes their modern, dogmatic notions] of the statement that "an appeal to Scripture in most cases, (in all, with the Romanists,) is only the beginning of the controversy," is by no means so wise, sound, or well informed, as the venerable, and to be presumed, "well-learned man" who has uttered it might have led us to suppose; but here was a case in fact proving the correctness of the condemned principle; and it is hard that the person obliged to adopt that line of argument, as finding it the most effectual, (although the objector was a regular Protestant,) should be accused of Popery for thus honestly endeavoring to disabuse a mind of a very pernicious error. [See Rt. Rev. Dr. Meade's "Sermon," at Bishop Elliott's consecration; Ap. p. 33, and his prophecy, p. 138.] The same course of argument used with the above-mentioned objector to lay-communion, is certainly good also to show the infallibility of the Catholic Church as such. For left as it was to decide many things not plainly revealed in Scripture, it would never have been permitted by its LORD to run, semper, ubique, et omnino, into error, or else the faith would doubtless have been endangered. The idea of the possibility of the Catholic Church, the keeper and witness of the faith, the pillar and ground of the truth, deflecting from the faith *once for all* delivered to her, appears most paradoxical to our mind; and the impossibility of it seems to be one of those axioms almost, intuitively perceived by a Catholic mind, about which dispute appears out of the question. But the Church in her Catholic capacity as a setter forth of the faith, (which having been given *once for all* must have been intended to be always preserved inviolate, if it was intended always to be handed down as necessary for human salvation; and thus the very fact that it *was* once for all given, was and is a guarantee to the Church that she should always have that faith,) so did upon the testimony of hallowed tradition; (and not by any special revelation upon diverse occasions;) and as she set forth other matters in her practice which we do not esteem matters of faith, upon the *same* testimony, what guarantee have we, if she and her testimony erred in these latter, that they did not also in the former? What right have we (except upon the outrageous, pernicious, usurped Protestant make-faith principle of private interpretation) to accept as canonical the book of Esther, or epistle to Philemon; when we reject practices, &c., which come to us as of Catholic usage upon the very same, and sometimes even stronger traditive testimony? It is really absurd, and certainly illogical, to wield Scripture against tradition, when we are first indebted, nolens volens, to tradition for the canon of Scripture.

It is then upon the plain ground above mentioned that we cannot deny the Catholic infallibility of the Church. The Oxford divines (to whom the Church is deeply indebted, and to whom we should be most ready now to acknowledge often our obligations and deep conviction of their soundness, and entire confidence in their principles, views, and catholicity, since obloquy and ignorant slander are doubly violent against them on account of their last noble, honest, and we little doubt entirely sound, Catholic, and orthodox—however prudent—publication) have chosen to express this doctrine by the term indefectible; it is well enough, and even a reformed Protestant ought to hold that the *whole* Church will not ever deflect from the faith, since the "seven thousand" will always be reserved; but we believe that when we have once settled a *right* principle, we need never shrink from *any* consequence which logically flows from it. If we were a Calvinist we could never be content with the timid, distorted mongrel abortion of Calvinism which some moderate (as they are termed) lapsers from their Master's principles affect to hold; but we would have been obliged, admitting the first principle, to accept every the utmost deduction necessarily following thereupon. If we could always act in our defence and exhibition of the principles of the Church upon this bold method, how soon would schism be driven from the field of discussion, and even subtle and powerful Romanism be left without a moving argument! Therefore it is that we prefer the common word infallibility, as expressing exactly the quality of the Church Catholic. Now it seems as if this view at once puts out of the question the infallibility of any individual, or single Church; unless indeed we take up private interpretation, and not liking to admit all the Catholic ("quod semper, ubique et ab omnibus") doctrines, &c., of the Church when it was undivided, and not daring to reject certain, yet puzzled how to take part and leave part of what stands on the same testimony and authority, we invent a superior infallibility in a pope, or some such thing, which can discriminate for us and relieve us from our dilemma. But we are very ignorant determiners of what is necessary doctrine and what not; so that if we admit infant baptism as a thing which it is heresy to reject and deny, because the whole Catholic undivided Church testifies to it, and could not possibly fall into such universal error, we must also admit prayers for the dead, upon the same testimony, and for the same reason. Now if we would have no certainty that we had received the true faith and the correct canon of Scripture, unless the Catholic Church had been preserved infallible in these things, (*i. e.*, unerring from the Lord's intention,) still less certainty would we have if our reception of these points depended upon the infallibility of one individual. If the Pope is infallible and was always designed to be the infallible guide, then the Church Catholic cannot be, for what is lodged in the head alone cannot exist in the universal body, and then moreover he must from the first have possessed a real primacy over the whole Church. This will be, as it invariably has been, conceded by the adherents of Popery; and hereupon we join issue, absolutely denying that historical proof of such primacy can be produced. We had designed, as stated before, to have given a mere sketch of the gradual rise of Popery unto A. D. 692. But we have been carried so much further than we had anticipated, (though not so far as we would have wished in this discussion,) that we can only notice a few prominent facts. To enter into the full discussion of the Pope's supremacy, would be to compel us to transcribe the irrefutable pages of Dr. Barrow, to whose treatise no formal refutation or reply has ever been ventured. When our highly respected brethren of the venerable Romish communion, refute entirely and logically Dr. Barrow's work, we will heartily confess our mistake, and join them unhesitatingly. Nor is this said at all boastfully, but seriously, and *meaning* exactly what we *say*; for *if* Barrow's book *can* be answered and *his proofs be disproved*, then without doubt we are *wrong*, and the Papists in the right.

Now in the epistle of St. Clement, Bishop of Rome, in the first century, there is no breath of his universal supremacy; nor any proof that he ever pretended to it; it is certain St. Peter the Apostle did not, for the disputes about Judaism were settled by a synod in which no appeal to or claim by St. Peter was made, but St. James seems to have presided. Acts xv.

In the famous difference about the time of keeping Easter in the second century, Anicetus did not pretend to settle the point by his infallible authority, but St. Polycarp and himself, although differing concerning it, parted in perfect unity. Euseb. Hist. Eccles. L. IV. c. 14, and L. V. c. 24. Also when Victor, Bishop of Rome towards the close of this same century, excommunicated the Asiatic Churches, we find this highhanded measure, not pretended to upon the ground of his universal supremacy, but opposed vehemently, and Victor reproved by St. Irenæus, who seems never to have heard about the supremacy. Euseb. L. V. c. 24.

It is indisputable that in the third century the patriarchs of Rome, Alexandria and Antioch, had precedence of all other bishops, by virtue of their apostolic sees; but even those who allowed to the Bishop of Rome a kind of primacy, (to wit, of dignity,) also strenuously contended for the equality of all bishops, and even opposed and resisted the pope, not dreaming that they were committing a sin thereby, nor ever deemed by the Church to have so done. Cyprian, Ep. 73, 55, 71, and his address at the opening of the Council of Carthage, A. D. 255. By this same Church also, it was decided that it was schismatical to appeal to a foreign bishop; for which they were never blamed. The Bishop of Cæsarea strenuously opposed Stephen; (the genuineness of this letter, as even Cyprian's concerning the baptism of heretics, has vainly been attempted to be questioned: the authenticity of the former, however, first by Christ. Lupus, in 1675, and of the latter by Raimund Missori, a Franciscan, in 1733, and R. J. Tournemine, a Jesuit, in 1734. They were answered by a member of their own Church, J. H. Sbaralea, in 1741;) and the Bishop of Alexandria condemns his course; yet neither were therefore reputed schismatics or heretics.

In the fourth century, it is notorious that it was quite orthodox to suppose that bishops did not derive their authority from the Bishop of Rome, and that he was himself subject to the Emperor. The Papists rely much on the 4th canon of the Council of Sardica, A. D. 347; but besides the whole complexion of this council being very dubious, it is but a poor cause which eagerly requires the prop of a single, obscure council; while after all, admitting the decrees to be genuine and uncorrupted, the most gained is, that the pope has (not an "appellate jurisdiction,") but only power to decide whether a bishop may have a new trial.

But the Council of Nice, (before this Sardican,) A. D. 325, in the sixth canon, gave the Bishops of Alexandria, Rome, and Antioch, the same pre-eminence respectively over their adjoining sees.

In the fifth century, the œcumenical Council of Chalcedon, A. D. 457, decreed that the Bishop of Constantinople had equal dignity and rank with the Bishop of Rome. But this suffices (and it is the weakest form of the argument) to show, that the pope's supremacy, jure divino, was never heard of, nor is it to be found, in fathers or councils of the earliest ages; and so his infallibility (or that of his Church, which is in effect the same thing) likewise fails with its foundation.

In conclusion then, if we deny the infallibility of the Church Catholic, we are reduced to painful uncertainty and confusion as respects most important points, unless we can be satisfied with the double confusion and uncertainty of private interpretation. If we hold the pope to be infallible, we are reduced to inextricable contradiction and dilemma, as Romish annals themselves show, and we must hold him to be the organ of the whole Church's infallibility. But if we hold the Church in its Catholic capacity to be infallible, while it was one, (to A. D. 692,) we *must* deny the infallibility of the pope or of any single branch, (and the Church of Rome is but a branch or portion of the Church Catholic,) while we have moreover a safe, definite, and certain guide.

May, 1841. Catholicus.

THE CHURCHMAN.

SATURDAY, JUNE 26, 1841.

FOURTH OF JULY SERVICES.

The (Utica) Gospel Messenger of Saturday last has the following editorial strictures on Bishop Onderdonk's appointment of a Fourth of July Service.

"Fourth of July Services.—There is no doubt a great propriety in regarding the Anniversary of our National Independence in a religious manner. This sentiment prevailed at the time when, what is known by the name of 'the proposed book,' was issued soon after the Revolution. That book contains the provisions of a service for the celebration of the 4th of July, and though that book never had the sanction of the American Church, it may be proper to give here the preface to it, which is as follows: 'A form of Prayer and Thanksgiving to Almighty God, for the inestimable blessings of religious and civil liberty, to be used yearly on the fourth day of July, unless it happens to be on *Sunday*, and then on the day following.'

"The bishop of New York has put forth for the use of his diocese, on the 4th of July, a service substantially the same as that in the proposed book, though in his preface he has varied from the quotation above.

"We are aware that we are treading upon very dangerous ground, when—simple as we are—we presume to question the proceedings of our prelates, and did we not believe—presumptuous though such belief may be—that our long loved and Right Rev. friend of New York, as well as our own and not less beloved diocesan, would forgive what we are going to say, the sentence would not be penned, nor would mortal know that we held a different opinion from the highly talented and prominent, as well as estimable prelate of the parent diocese of Western New York.

"We say, then, with all possible deference, that having always been taught, since we knew the Church—God be praised for that day—that the Sunday service takes precedence of all holy days, therefore we suppose that no bishop, neither the whole House of Bishops, can, canonically, introduce a service that shall displace the service appointed by the Church for the Lord's day. We thought the principle a perfectly settled one, that when a Saint's day occurs on a Sunday, the Sunday service takes the lead, and the collect only for the Saint's day is to be used. Surely we would not do that for a political institution or observance which we would not do in relation to St. Paul or St. John.

"There are questions connected with this subject which we will not introduce here; and while we thus very honestly give our opinion, and trust our bishops will pardon us, we shall not fail to give the proposed service, if not this week, in our next."

The annexed communication was prepared for the Gospel Messenger, and has been sent to that journal; but as it may not be received in time for the number of the present week, and as a later insertion would fail to effect its object, the writer of it has also furnished a copy of it for the Churchman.

The Messenger circulates somewhat extensively in this diocese, and enjoys, as it well deserves, a high degree of confidence. Notwithstanding the opinion of the editor in the abstract, he would not, we are confident, wish to discourage the use of the Service now that it is prescribed by the Episcopal authority of the diocese, and so prevent the cordial and holy union which the most solemn considerations require us to preserve.

Concurring entirely in the views of the annexed communication, (and not least in the sentiments of respect and admiraition for the editor of the journal to which it is addressed,) though unable to add any thing to the force of its reasoning, we can but commend it to the attention of our readers.

In answer to the query whether the special service is merely recommended to the clergy, or set forth with the expectation that the use of it will be held to be canonically obligatory, we are authorized to say that the latter is the view taken by the bishop.

For the Gospel Messenger.

Mr. Editor,—Will you allow one of the earliest and most constant friends of yourself, your principles, and your paper, to express his dissent from your article, in your last, headed "Fourth of July Services." Your objection to the course pursued by Bishop Hobart, in 1830, [did you urge the objection then?] and by Bishop Onderdonk, of New York, this year, in providing a suitable service for the fourth of July when, happening on a Sunday, there is presented the rare occasion of enforcing on the members of the Church a religious consideration of the great national event then celebrated, and bringing them to suitable returns of praise and thanksgiving, and to supplications and prayers that it may be overruled for good,—I say your objection to the proceedings in this matter of Bishops Hobart and Onderdonk, appears to be mainly founded on the supposed impropriety of superseding a Sunday service by any of a special character. You consider this "a perfectly settled principle." It can plead for being so, no express law of the Church, but can be held in that light only by inference, and as the result of whatever aids the person so holding it may bring to his judgment of the true spirit, intent, and bearing of the laws and institutions of the Church. In such cases, if I mistake not, opinions and precedents are allowed to have just weight in the forming of a judgment. I ask then, that the opinions and precedents furnished by the deliberate official action of the late and present bishops of New York be allowed what weight is their due in forming a judgment touching the case now in hand.

Mine, Mr. Editor, has been a no very limited study and observation of Church matters for nearly the third of a century; and I have often known the most respectable authority for introducing the Ante-Communion Service of a Saint's Day on Sunday, when they fall together, and the latter is not itself a *special* festival. I am compelled, therefore, to consider your "principle" as not so "perfectly settled" as you suppose.

I do not know whether you mean to discriminate *Saints'* Days from other Holy Days. If not, I would remark that the festivals of the Circumcision and the Epiphany may fall the first on the First, and the second on the Second Sunday after Christmas. What will you do then?

Are consecrations of Bishops, Ordinations and Institutions of Clergy, and Consecrations of Churches, to be avoided on Sunday, because their appropriate Epistles, Gospels, Lessons, and Psalms, ought to be used, and yet ought not to supersede those of Sunday? All the stated times of ordination are *Sundays*, and one of them the great Festival of Trinity Sunday. Does not the Church herein settle the principle that the Sunday Services may give way to those of a special character?

May I not now claim for Bishops Hobart and Onderdonk, exemption from the charge of having violated "a perfectly settled principle of the Church?"

I am not, I trust, prone to being captious, and certainly hope that personal respect and affection, cordial sympathy with your principles, and admiration of your great and extensive usefulness to the Church, would effectually prevent my being so with you; but really, dear Mr. Editor, I was sorry to see a reference made to the religious observance of the Fourth of July, as a something done "for a political institution or observance." I have not time to say the one-half of what I would say on this head. Allow me to avow the general principle, as one deeply seated in both my understanding and my heart, that the Christian should look beyond all the great political events which, from time to time, excite the wonder, the admiration, or the terror of the world, and see in them divine dispensations towards or concerning the Church. It is for *her* that Christ is Head over all things, and vested in His mediatorial capacity, that is His capacity as Head of His Church, with all power in heaven and earth. As the Church is in the divine mind, so is she inseparably interested, in all the divine dispensations. In this light I view the American Revolution. Its political character and bearings sink into nothing, when compared with those which link it and its results with the destinies of the Church. It is the Church's duty to rescue it from its mere political character, and commend it to her members for commemoration by holy rites, and solemn meditations.

I regard the late and present bishops of this diocese as doing, in what they have done herein, only their proper share of this sacred duty, at least what they had a perfect right to consider their duty in the exercise of sound official discretion.

For there not being in the matter any positive law of the Church, it is a point on which they were at liberty to do what their consciences dictated as required by their prerogatives and obligations as the chief pastors of their flock. I am sure, Mr. Editor, you will agree with me in the position that there is much of both the prerogatives and obligations of a parochial pastor touching his people, and of a bishop touching his clergy and laity, which is unreached by positive law, and is to be duly appreciated only by correct views, in the true spirit of the Gospel, of the divine economy in the establishment and good ordering of the Church. There is a levelling spirit in the community, and there is the constant operation of the jealousies of the natural heart, which keep most faithful watch and ward over the rights of people in respect of their pastors, and of clergy and laity in respect of their bishops. It may be unpopular doctrine, and perhaps, according to this world's wisdom, impolitic, but I am not therefore the less satisfied of its correctness, that the danger of priestly and Episcopal domination is not the danger of our times. I am willing, and I am sure you are, to incur the odium of being one of those who rather think that it behooves all true friends of the Gospel to do what in them lies to sustain the bishops and other pastors of Christ's Church in their respective spheres of prerogative and duty; to consider their action in these spheres as therefore likely to be right, rather than as objects to be jealously watched lest they betray an usurping and domineering spirit; and to be ever anxious to cheer their hearts, and strengthen their hands, in the cares and responsibilities which press so heavily upon them.

And thinking as I do that the bishop of New York has, in his appointment of the Fourth of July Service, transcended no power, and infringed upon no man's rights, but has conscientiously done what he thought best for the spiritual interests of his large flock, and the good of the Church in which he is a chief pastor, and knowing that it is very favorably regarded by the Christian community, I sincerely hope that he will find that response from the clergy and laity of his Diocese which may be hoped to draw down a blessing on both our Church and nation.

Please, dear Mr. Editor, as the time is short, and the just influence of your paper may unsettle the minds of some of the clergy and laity of the Diocese of New York, and make them at least fear that their late and present bishops have transcended their powers, and thus interfere with their accustomed united action, insert this without fail in your paper of June 26th.

New York.

Fourth of July.—Copies of the Form of Prayer set forth by the bishop of this diocese for the approaching anniversary may be had of Swords, Stanford & Co., or at the office of the Churchman.

We are happy to learn that a second edition of the same has been published at Albany for distribution in that neighborhood.

National Academy.—We ask attention to the able and interesting article on our first page.

CHURCH ARCHITECTURE.

The Rev. Dr. Greenwood is the minister of King's Chapel, Boston. Before the revolutionary war, this edifice belonged to the Established Church, and there the governors and chief officers of the crown usually worshipped. After the peace, the principal members of the congregation being refugees, had departed, some for New Brunswick and Nova Scotia, and some for England, and the few who remained embraced Socinianizing views of doctrine. Attached, however, to a liturgical form of worship, and disposed to be still Episcopalians after they had ceased to be Catholics by departing from the Catholic faith, they retained the Book of Common Prayer, adapting it to their new views under the influence and direction of Mr. Freeman, then their lay reader, who also applied to Bishop Seabury for admission to holy orders. The application was of course refused; and Mr. Freeman was elected and set apart as the minister of the congregation, according to the independent usage. This gentleman was long the minister of this congregation, and was well known and highly esteemed in Boston as the Rev. Dr. Freeman. The Liturgy of King's Chapel has been several times altered, and last by the present minister. The interior of the church, however, remains exactly as it was, the chancel being a recess behind the pulpit, and within it the table, once an altar, over which are tablets containing the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. The pulpit and reading desk are on the side, so as to make the chancel the prominent object of sight on entering the church. This whole arrangement is preserved with great reverence by the minister and members of the congregation, and there are few who ever enter King's Chapel without being struck with the solemnity and appropriateness of its arrangements, and without confessing that it is the best model of an Episcopal church in the New England states.

The reputation of Dr. Greenwood as a scholar, and the respect in which he is held, will give additional interest to views which are in themselves worthy of commendation.

Rev. and Dear Sir,

The subject of Church Architecture, including the position and form of chancels, fonts, reading desks, and pulpits, is beginning to excite amongst us some measure of that attention which it richly deserves, but has long wanted. The interest I feel in it induces me to ask a place in the Churchman for the two accompanying letters from an old college friend whom I very highly respect and esteem. They will explain themselves, with the aid of this single remark, that upon the receipt of the first letter I immediately replied to it, giving the information that was requested, and at the same time begging permission to publish the letter, as I was satisfied it would promote the cause of good taste. My letter brought an answer which, without asking leave of the writer, I venture also to publish, feeling that the permission already given will bear me out. If not, I feel confident that those who read it will not be disposed to blame me very severely, and I trust that I shall not find it very difficult to appease the displeasure of my friend, should it have been excited. Very truly yours,

Jona. M. Wainwright.

New York, June 14, 1841.

New York, June 2, 1841.

My Dear Sir,

If I were in better health, or made a longer sojourn in your city, I should call on you, both to pay my respects to you, and to have a talk with you on the subject of *Chancels* and *Pulpits*—a topic on which, as you may remember, we have conversed heretofore. But as I leave town to-morrow, and am engaged in the mean time, I must content myself with writing one word. I see that several churches are going up in this place, which are costly, of permanent material, and of good promise. Now I am concerned to know,—as truly concerned as if I were a true born and bred member of the Church of England as by law established, or of the Episcopal Church of America, as by law not established,—whether the chancels of these churches are to be set apart and kept inviolate for the Communion Table, or Altar, and Spiritus Loci, or whether a great damask-bedizened pulpit, and a preacher, are to be obtruded into each one of them, to the exceeding detriment and dishonor of the *true idea*, and the few who seem to hold it in these days and in this practical land. I look especially at the new Trinity Church with great interest, seeing that even the mullions are to be all of stone, and that pine wood is discarded, or as it were thrown out of the window. Surely a pulpit is not to finish the eastern end of *that* church; not to be thrust into the chancel as the principal thing *there*. When I go into a Congregational or Presbyterian church, I expect to see the communion table in the form (I speak not lightly) of a mahogany card table in front of the pulpit, and overshadowed by it, or of a pine flap hanging to the pulpit by a pair of hinges, and not discernible but by sharp eyes; and when I go into a Quaker meeting-house, I do not expect to see a communion table at all; but when I go into an Episcopal church, which has once been possessed of the true idea, I am grieved to see the table displaced, and the idea lost. Is King's Chapel to be the only orthodox church in the land? I am really anxious to have some information on this point, for I begin to entertain fear that the true form is vanishing from remembrance. I do not ask you to write, unless you have perfect leisure to do so, and full disposition. But should you see some mutual friend who is going to Boston, I beg you would send me your mind in a word or two, and very much oblige,

Yours respectfully and truly,

F. W. P. Greenwood.

Rev. Dr. Wainwright.

Boston, June 7, 1841.

My Dear Sir,

Your kind answer of the 4th reached me early the next day, (Saturday,) and I now take the earliest opportunity to express my gratification both at your prompt and friendly attention to my queries, and the intelligence you give me respecting your churches. My spirit is quieted to know that the ancient and most proper (I could say the only proper) mode of arranging the interior of a Christian house of worship is to be preserved in your splendid new Trinity, Ascension, and other sacred edifices. It is mournful to see how the true taste has died out in Boston on this subject, where the Episcopal churches have heedlessly or economically adopted the bare fashions of Puritanism, which, with all its good and even noble qualities, was as devoid of taste as if there were no such thing, or as if it were a thing abominable, and to be carefully eschewed. The consequence is, that taste has rejected those by whom it has been rejected; and there is not an uglier collection of buildings called churches, with a few exceptions, in all Christendom, than in the enlightened city of the pilgrims. Our ancestors spurned antiquity, and wore their hats fiercely in its presence, and mocked it and stripped it,—and completely has antiquity, though silently and without malice, taken its revenge. My heart is full on this matter, but I must stop somewhere, and I will stop here; for I must not heat myself. Our people at this day are not so deficient, perhaps, in the feeling and desire of fitness, as in their knowledge of ancient standards of that fitness, and especially of the *rationale* of those standards. They are not so perverse as they are careless, *independent*, and unexamining.

I hope that the holy symbol of the cross will be visible in Trinity Church, outside or inside, or both. Do you agree with me, that it is significant, beautiful, sacred, and ought not to be given up wholly to the Romans? I know that even the English Church had once the Puritanic dread of this sign, and that Bishop Butler was reviled for setting one up in his chapel. But it cannot be so now, I can tell you, and it will probably be news to you, that in the meetinghouse in Essex-street, formerly Sabine's, and now Adams', alterations have been made, consisting in part of a new marble pulpit, on which *two crosses* are conspicuously carved. Strange as this is, it is true, and it produced no excitement, that I have heard of, in that orthodox congregational assembly.

Will you not also have a Font? Every church ought to have one, permanent, conspicuous, and not a mere basin, to be produced on the rare occasion of a baptism, and then huddled away and locked up in a cupboard. In the old churches, as you know, it stands near the entrance, and in this position there is a spiritual meaning. But the entire change of customs would seem to require that it should now be placed in the chancel—and in this position there would be, perhaps, an equal though different significance, as the symbols of the two great rites of Christianity would be thereby brought and grouped together in one view. This matter, however, has little to do with the architecture of a church, as a font may be introduced at any time; except, that if an object is at any time to be introduced, it is as well to have an eye at first to its best locality.

I have no objection to have my letter printed, though it was written in a very off-hand humor at my sister's work-table, and, as prefacers have it, "without the remotest view to publication." If it will be of the least service to the cause of good taste, it is at your disposal; and if I have murdered the queen's English, I beg you to restore it to life. As to names, do as you choose. Perhaps mine may be of no benefit in your latitude, and on that account had better be omitted. But I have no fear of being called to account for the opinions I have expressed. I talk freely on this subject, and assert in the face of all the brethren, that the common ideas about church-building are poor, and all wrong, and that the greater part of their churches are as ugly as sin.

Most truly your friend and servant,

F. W. P. Greenwood.

Rev. Dr. Wainwright.

Much of the editorial matter prepared for the present number is deferred, in order to make room for "New York," and the proceedings of the Board of Missions.

GENERAL THEOLOGICAL SEMINARY.

The public examination of the students of this institution was held on Tuesday, Wednesday, and Thursday of the present week. The examinations, embracing all the classes and all the subjects pursued at the Seminary, were conducted by the professors and in the presence of a committee of examination. The result, which is understood to be satisfactory in the main, will be given in the report of the Committee, to be published in the annual proceedings of the Board of Trustees.

The annual sermon before the Alumni was preached on Wednesday evening, at St. Luke's Church, by the Rev. Edward N. Mead, the rector of St. Clement's Church in this city. The sermon, on the knowledge requisite in the clergy and the motives with which it should be prosecuted, gave, and deservedly, high satisfaction to a very intelligent audience. In connection with the study of Christian Antiquity, the distinctive character of the Church was clearly pointed out, and in the closing part of the discourse an eloquent appeal in behalf of the General Seminary was introduced with happy effect.

At the time of our paper going to press, the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, are holding in this city, their Twentieth Annual Meeting. There are present the Bishops of New York, Western New York, and Maryland, and Clerical and Lay Trustees from Massachusetts, Connecticut, New York, Western New York, New Jersey, and Pennsylvania.

It is expected that the ordination of ten young gentlemen, candidates for orders in this Diocese, completing now their Seminary course, will take place to-morrow morning in St. Paul's Chapel, when a collection will be made in aid of the funds of the Seminary.

At a Special Meeting of the Standing Committee of the Diocese of New York, held on the 22d inst., the Rev. *Freeman Clarkson*, and the Rev. *Sheldon Davis*, were recommended to the bishop to be ordained Priests. And Messrs. *William Adams, Arthur Cleaveland Coxe, John T. Cushing, Whiting Griswold, John Henry Hobart, Alfred M. Loutrell, David M'Ilvaine, Russell Trevett, Maunsell Van Rensselaer, and Robert Washbon,* members of the present Senior Class in the General Theological Seminary, were in like manner recommended for Deacons' Orders.

The publication of the monthly proceedings of the Church Societies in England would occupy a larger space than we can spare; but we have thought that an abstract of the proceedings of one of those Societies for one month, as a specimen of the magnificent scale of their operations, would be acceptable to our readers. It will be found on our first page.

Can any person inform us of the sum total of the receipts and expenditures of the charitable societies connected with the Church of England?

TRACTS FOR THE TIMES.

Remarks on certain Passages in the Thirty-Nine Articles. New York: J. A. Sparks, 111 Nassau-street. 1841.

We hardly needed to see this Tract to be convinced that the charges brought against it of insidiously favoring Romanism, were unfounded. Of this a strong presumption was afforded by the very quotations which were made from it, especially those made in the Romanist reviews of it, and which were adopted by Bishop Kenrick as the foundation of his late letter, not one of which was in any wise sufficient to sustain the charge. A perusal of the Tract, however, has changed our conjecture into certainty; and we now commend the Tract to our readers in the same way that we have commended its predecessors, not for the indiscriminate adoption of its opinions, but for their careful and deliberate consideration, and particularly as a valuable help in settling in their own minds the true grounds of distinction between Romanism and Catholic Christianity.

If ever any men were indebted to their opponents for their celebrity, it has been the authors of the Tracts for the Times. We would not detract aught from the value of their productions, but we doubt whether, valuable as they are, they would have received the attention which they so well deserve, had it not been for the opposition which has been made to them. The furious denunciation of them in this country, founded chiefly on the misrepresentations of a Low Church journal in England, first brought them into notice, and created such a demand for them as has never before existed for any so extensive exposition of Church principles. And now the condemnation of No. 90 by the Hebdomadal Board (*not* the Convocation) of the University of Oxford, and the violent censures which have been passed on it in other quarters, have excited the curiosity of thousands of inquiring minds, who will not be satisfied till they have read the Tract for themselves.

In the view which is taken by the author of the Tract, of the articles which he discusses, we find little that is new, though much that has never before been so well and clearly expressed. Two features of it strike us as particularly worthy of commendation. The one is the candor of the writer, who is content merely to plead for liberty of opinion under the articles, instead of arguing, as a partisan writer would have done, and as might have been speciously done, in the present instance, in the exposition which is offered of some of the articles, that his own construction of them is that which was originally designed, and is exclusively binding. In this respect Mr. Newman sets a good example to his opponents. The other commendable feature of the Tract is its firm and temperate condemnation of the corruptions, both in doctrine and practice, and especially of the idolatry, which prevail in the Church of Rome. The language of the writer on this subject is natural, and such as is simply due to truth; not suppressed or softened to conciliate Romanists and to suit the mawkish liberality of the age, nor yet exaggerated and vituperative, in order to propitiate Protestant favor. Instances of this language, pp. 32, 37, 38, 44, and elsewhere, will attract the attention of the reader. The following passage, we think, points out very clearly the difference between Catholics and Romanists, on a point which is fundamental with the latter.

"Anglicans maintain that the supremacy of the Pope is not directly from revelation, but an event in Providence. All things may be undone by the agents and causes by which they are done. What revelation gives, revelation takes away; what Providence gives, Providence takes away. God ordained by miracle, He reversed by miracle, the Jewish election; He promoted in the way of Providence, and He cast down by the same way, the Roman empire. 'The powers that be, are ordained of God,' *while* they be, and have a claim on our obedience. When they cease to be, they cease to have a claim. They cease to be, when God removes them. He may be considered to remove them when He undoes what He had done. The Jewish election did not cease to be, when the Jews went into captivity; this was an event in Providence; and what miracle had ordained, it was miracle that annulled. But the Roman power ceased to be when the barbarians overthrew it; for it rose by the sword, and it therefore perished by the sword. The Gospel Ministry began in Christ and His Apostles; and what they began, they only can end. The Papacy began in the exertions and passions of man; and what man can make, man can destroy. Its jurisdiction, while it lasted, was 'ordained of God;' when it ceased to be, it ceased to claim our obedience; and it ceased to be at the Reformation. The Reformers, who could not destroy a Ministry which the Apostle began, could destroy a Dominion which the Popes founded."

To the Members and Friends of the Church in the Diocese of New York.

Under date of June 21st, the Treasurer of the Education and Missionary Society of this Diocese informs me that the Missionary Fund is overdrawn $917 88; and that he, consequently, cannot pay the Missionaries' drafts for the first of July next, nor the amount due on that day to the Diocese of Western New York.

Of the 148 parishes of this Diocese, but 32 have contributed, since the last Convention, nearly three quarters of the year, to either fund of the Society.

For payments due on the first of July $2500 are required.

Of our progress towards this discreditable state of things, the Diocese has been duly apprized. One hundred and sixteen parishes have let nearly nine months of the year pass without doing any thing to ward off the evil day, now arrived, when no small part of the dependence of our Missionaries for the support of themselves and families must be denied them.

It is obvious, that with loud calls, from various parts of the Diocese, for increased Missionary labor, we must stop all new appointments of stations, and discontinue many that now exist.

Brethren of the Diocese, you have the means—have you the hearts—to help in this time of need? The help must be prompt and liberal; or it will not ward off truly distressing consequences. It must be willing and cheerful; or it will not be that which God loveth.

Benj. T. Onderdonk.

New York, June 23, 1841.

Communicated.

DEFICIENCY OF MISSIONARY FUNDS.

Referring to a circular issued by a committee of the Education and Missionary Society, dated 16th of June, 1840, I perceive the wants for the Education Board were $195 20, and for the Missionary branch, to meet drafts due 1st of July, $2908 17, making a total of 3103 dollars; *that upwards of 1000 dollars of that deficiency resulted from the failure of some churches to make the collections for the last year;* and that "plans are under consideration which when matured it is trusted will prevent the recurrence of any similar difficulty."

In the Churchman of the 12th of June, 1841, one year after the above extracts were, I find the wants of the Society for the claims due the 1st of July to be 3000 dollars, a similar state of things with the preceding year, notwithstanding the solemn pledge of the Convention in October last, in the following language: "The members of this Convention pledging to the Society their hearty co-operation in promoting the great ends of its establishment." In nine months those pledges have resulted in contributions from 30 churches out of 148 in the diocese, and of those 30 even, I am credibly informed, only 5 or 6 have contributed to both funds.

Dare I ask, Mr. Editor, if the canons of our Church—the solemn pledge at its Convention—or the *consciences* of its members, are held in so little estimation that so few are found promptly to comply with their duty in providing means to protect the *Beneficiary* and the *Missionary* from inconvenience and distress? Is the cause of the Church so unpopular that the small stipends allowed towards attaining a knowledge of its theology, and propagation of its Gospel plans, can only be procured by spasmodic efforts on the part of a very few devoted members? Is it a confidence in the continuance of those spasmodic efforts that cause so many to neglect their bounden duty? If so, I am apprehensive both themselves and the missionaries will be disappointed, the cause be made manifest, and whatever censure may belong to it, properly fall where it is justly due. May the consequences be timely averted! prays the friend of missionaries.

C. A.

TO CORRESPONDENTS.

"B. F. T." is received. If there were no other reasons against the insertion of Φιλανθρωπος, the accumulation of original matter, and the very copious narrative of the same subject in another column, would make it impracticable to comply with the writer's wish.

To "Latet" we are almost ashamed to refer. We have been for some time intending to write to him, and hope to do soon.

In consequence of frequent absence of late from the city, the editor may have received communications which he has neglected to acknowledge. If so, he hopes the neglect will not be considered as intentional.

"Cam," "M. F. R.," and "H. M. B.," are received.

The last favor of "M. N. M.," always a welcome contributor, was accidentally forgotten. It will appear in our next.

To "Clericus," "Presbyter," and "A Layman," we can only say, that at the time when their articles were seasonable, we found it impossible to make room for them.

From the Banner of the Cross.

PROCEEDINGS OF THE BOARD OF MISSIONS.

The sixth annual meeting of this body was held in this city during the present week, and we have kept our columns open to a later hour than usual, that we might present our readers with a connected report of its proceedings.

The Board met in St. James' Church on Wednesday, the 16th inst., at 5 o'clock, P. M.: present, the Right Rev. Bishops H. U. Onderdonk, B. T. Onderdonk, De Lancey, Whittingham, and Elliott; the Rev. Drs. Boyd, Cutler, Dorr, Ducachet, Eastburn, Hawks, Henshaw, Milnor, Potter, and Vaughan; the Rev. Messrs. Allen, Carder, R. B. Croes, Forbes, Henderson, Jones, Rodney, and the Secretary; and Messrs. Eccleston, Morgan, Morris, Nicklin, Peet, Wharton, Winston, Woolley, and D'Wolfe.—The Right Rev. H. U. Underdonk, D. D., being the senior bishop present, presided, and opened the meeting with prayer.

On motion of the Rev. Dr. Dorr, the Rev. P. Van Pelt was unanimously reappointed Secretary.

The Rev. Dr. Milnor presented a communication from P. G. Stuyvesant, Esq., resigning his seat as a member of the Board, which, on motion, was laid upon the table.

On motion of the Rev. Mr. Carder, the election by the Domestic Committee of the Rev. Messrs. B. I. Haight and L. P. W. Balch, and J. DeWolfe, Esq., as members of that Committee, was confirmed; and on motion of Rev. Dr. Vaughan, the election of Robert B. Minton, Esq., by the Foreign Committee, was also confirmed.

The Rev. Mr. Carder, on behalf of the Treasurer of the Committee for Domestic Missions, presented the annual report of that officer—which was referred to a special committee, consisting of P. H. Nicklin, Esq., Hon. J. B. Eccleston, and Rev. Dr. Dorr. A similar report from the Treasurer of the Foreign Committee, presented by Rev. Dr. Vaughan, was referred to a Committee consisting of Dr. C. Morris, J. DeWolfe, Esq., and Rev. Mr. Rodney.

The Rev. Dr. Dorr submitted resolutions that at all meetings of the Board the daily morning prayers be read, and that on the second day of the session the holy communion shall be also administered—which gave rise to some discussion, and were finally withdrawn by the mover.

The Rev. Mr. Carder, Secretary and General Agent of the Committee for Domestic Missions, then presented and read the Annual Report of that body; which was referred to a committee of five, viz., Bishops De Lancey and Elliott, Rev. Dr. Potter, Rev. Mr. Henderson, and George M. Wharton, Esq. This important document, we hope, will be speedily printed, and extensively circulated, when we shall lay before our readers a condensation of the deeply interesting facts and statements with which it abounds. The receipts of the last year from contributions amounted to $28,000; from other sources, $2000; being an increase over the preceding year of $6000. The annual expenditures have been $31,000; amount required to meet payments falling due after 1st July, $7500. To sustain the present operations of the Committee for the coming year, $30,000 will be needed; and should they continue to increase as they have done the past year, $5000 more will be required. Since last report, 24 missionaries have been appointed; present number, 76; number of recognized missionary stations, 132, whose condition is represented as exceeding in prosperity that of any previous year; the increase of communicants at the various stations has been upwards of 500. We learned from the report that Bishop Kemper has accepted the appointment to preach the sermon at the triennial meeting of the Board in October next; Bishop De Lancey his substitute.

At the close of the report the Board adjourned, and again met at 8 o'clock, P. M. to attend divine service, and hear the annual sermon, which was preached by Bishop Elliott, of Georgia, from Matthew xii. 30: "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." Evening prayers were read by the Rev. Dr. Cutler, and at the close of the sermon a collection was made, amounting to $115 68. The discourse was listened to with high gratification by the large audience present, and their marked attention continued to the last, although its delivery occupied an hour and ten minutes.

Thursday, June 17.

The Board met this morning at 9 o'clock, and after prayer by the Right Rev. Chairman, proceeded to business.

The Secretary presented certain papers from a subordinate in the office of the Domestic Committee, which were referred to a committee consisting of Rev. Drs. Hawks and Ducachet, and Rev. Mr. Forbes; who subsequently reported, that they were of a private nature, requiring no action of the Board, and they were ordered to be returned to the author by the Secretary.

On motion of the Rev. Dr. Dorr, it was resolved, that at future meetings of the Board, the holy communion shall be administered on the second day of the session.

The Rev. Dr. Vaughan, Secretary and General Agent of the Committee for Foreign Missions, then presented the Annual Report of that body, the details of which are well calculated to call forth devout thankfulness in every member of the Church for the measure of divine blessing vouchsafed to our various stations abroad. The receipts of the year amounted to $22,918 03, being less by $935 64 than those of the preceding year. The expenditures have been $30,518 04, or $850 09 more than those of last year. We were pained to learn that the crisis, long anticipated by the Committee, has at last arrived, the department being considerably in debt, and threatened with serious embarrassment in sustaining its present operations, without an increase of zeal and liberality on the part of its friends. In *Africa* there are now employed four missionaries, one lay assistant, three colored and five white teachers: this mission is in a most prosperous condition. In *China* we have one missionary and wife; and though much direct good has not been accomplished, the station is not without interest and encouragement.

At this stage of the report, the Foreign Secretary stated that the Rev. J. H. Hill, missionary at *Athens*, had arrived in New York on Thursday evening last, after an absence of 11 years from his native country, and was now present; and at his suggestion, Mr. Hill was requested to report to the Board the condition of his mission. He accordingly read a statement exceedingly interesting and gratifying: every department of the mission appears to be in a flourishing and satisfactory state, and they are reaping an abundant harvest from their early labors; present results demonstrating the complete success of all their original plans. In the various schools there are now about 850 pupils, of all ranks and ages, who are called together morning and evening for prayer and praise; as well as on the LORD's day instructed more particularly in that knowledge which, it may be hoped, will "make them wise unto salvation." In the course of his report, Mr. H. alluded to a highly interesting interview he had recently had with the Archbishop of Canterbury, who evinced the most lively interest in the welfare of the American Church, and the success of her missions in the East.

The Foreign Secretary then resumed his report. In *Crete* we have one missionary and wife, three native teachers, and 460 pupils; recent reports have not been received from this station, and are supposed to have miscarried; but private letters assure us of its continued prosperity. In *Constantinople* there are two missionaries, who are industriously preparing for their future important labors; two additional missionaries for this field are needed. In *Texas* there are three parishes and two missionaries: at Matagorda an Episcopal church has been erected, the first Protestant church in that young and interesting country, where every thing invites us to "go in and possess the land." The report was referred to a committee, consisting of Bishop Whittingham, Rev. Drs. Henshaw and Dorr, P. H. Nicklin, Esq., and Dr. Caspar Morris. It was stated in the report that 5000 copies of the Spirit of Missions are now circulated.

The Secretary read a letter from the Rev. J. A. Vaughan, D. D., resigning his office as Secretary and General Agent of the Committee of Foreign Missions. We sincerely regret the cause which rendered this step necessary—an affection of the eyes, requiring, in the opinion of his physicians, entire cessation from reading and writing for at least a year: but the spontaneous expression of feeling it called forth on the part of the Board, could not but be highly gratifying to Dr. V. and his friends. Ample testimony was borne as to the estimation in which his character and services were held, and to the amiable deportment and assiduous devotion which had always characterized his discharge of the duties of his office.

On motion of the Rev. Dr. Milnor, the resignation was reluctantly accepted, and the thanks of the Board unanimously tendered to Dr. V. for the able and efficient manner in which he had so long served the Church, with a request that he would continue to act until his successor should be appointed.

The Rev. Dr. Milnor moved that the nomination of a successor to the Rev. Dr. Vaughan be referred to ———. The blank was proposed to be filled with the words, *the Foreign Committee;* but this was afterwards withdrawn, and *a special committee* substituted. These motions occasioned a spirited and protracted debate, in which the whole of our present missionary system was brought under review.

Bishop De Lancey thought one Secretary sufficient, and though he had no changes to propose, it was evident, he said, that the voice of the Church called for greater economy in the missionary department, and the present vacancy he considered a favorable opportunity for making such retrenchment; he was therefore in favor of referring the matter to the Foreign Committee, to ascertain if they could not make provision for the temporary discharge of the Secretary's duties until the next meeting of the General Convention.

Judge Eccleston was opposed to any discussion until the report of the Committee was received.

Bishop B. T. Onderdonk was in favor of filling the vacancy immediately, and thought it doubtful whether the dissatisfaction with the present organization would be found so general as was supposed.

The Rev. Dr. Cutler argued that the Board were simple agents of the General Convention, whose duty was to carry out its plans, and not to discuss the merits of the system which it had adopted.

Rev. Dr. Potter considered it proper that the Board, in an enlightened deliberation, should look forward to changes which may take place; he thought it probable that radical alterations would be proposed: the great question must be met at last, and the Board should prepare in time to meet it by a deliberate survey of the whole ground.

Judge Eccleston and Rev. Dr. Hawks were both opposed to any action in anticipation of possible constitutional changes.

Bishop De Lancey moved as an amendment to Rev. Dr. Milnor's motion, that the special Committee be instructed to inquire if the duties of the Foreign Secretary cannot be performed by the Domestic Secretary until the next meeting of the General Convention.

Bishop Whittingham spoke in opposition to the amendment, and thought any dissatisfaction with the present system was limited to two northern dioceses.

The Rev. Dr. Cutler argued that the receipts into the Foreign Treasury during the past year, notwithstanding all the efforts to create distrust, was sufficient evidence of the satisfaction and confidence of the Church at large; being only about $900 less than those of the previous year, while the expenditures had exceeded those of last year about $800. The Rev. Drs. Henshaw and Milnor also spoke in favor of the present organization.

The amendment of Bishop De Lancey was lost, there being but one or two voices in its favor; and the question on the original motion, to appoint a Committee to nominate a successor to Rev. Dr. Vaughan, was carried by an almost unanimous vote.

Bishop B. T. Onderdonk and Whittingham, Rev. Drs. Henshaw and Potter, and Geo. M. Wharton, Esq., were appointed the Committee.

The Rev. Dr. Potter offered some remarks, to the effect that the cause of Missions was not progressive in proportion to the increase of the Church; and with a view to avoid frequent changes in the policy of the Board, proposed the appointment of a committee of five, to inquire if some plan may not be devised, under the present organization, by which the cause of Missions will receive a more general and hearty support from the Church at large; to report to the triennial meeting in October next. The resolution was agreed to, and Bishop Elliott, Rev. Drs. Potter, Boyd, and Cutler, and Rev. R. B. Croes, were appointed the Committee.

Mr. Nicklin, from the Committee to whom was referred the report of the Treasurer of the Domestic Committee; and Dr. Morris, from the Committee to whom was referred the Report of the Treasurer of the Foreign Committee, reported that they had found them correct; and they were ordered to be printed with the Journal.

On motion of Rev. Dr. Dorr, the thanks of the Board were directed to be presented to these gentlemen for their valuable and gratuitous services during the past year.

On motion of the same, it was ordered, that at the triennial meeting of the Board a public missionary meeting be held, and the Domestic Committee be requested to make arrangements for the same.—Adjourned.

Afternoon.—The Board met at 5 o'clock.—Bishop B. T. Onderdonk, from the committee appointed in the morning to nominate a successor to the Rev. Dr. Vaughan, as Secretary and General Agent of the Committee for Foreign Missions, reported that they had agreed upon the Rev. John Coleman, rector of Trinity Church, Philadelphia. The nomination was unanimously confirmed by the Board, and the Rev. Mr. Forbes, Rev. Dr. Ducachet, and P. H. Nicklin, Esq., were appointed a committee to notify Mr. Coleman of his election; who subsequently reported that he would communicate his decision before the final adjournment of the Board.

Bishop De Lancey, from the committee to whom was referred the Report of the Domestic Committee, presented a report containing several suggestions, which led to considerable discussion, until, on motion, it was re-committed, and the Board adjourned.

At 8 o'clock, P. M., a public missionary meeting was held in St. Andrew's Church. Bishop H. U. Onderdonk presided, and commenced the proceedings with prayer. The 103d hymn was then sung; after which the Rev. J. H. Hill, of Athens, addressed the meeting, giving an interesting statement of the past history and present flourishing condition of the schools in Greece. He was followed in an eloquent appeal by the Rev. Dr. Eastburn, of New York; a collection was made, amounting to $87 04; and the meeting was dismissed with prayer and the benediction, by Bishop B. T. Onderdonk.

Friday, June 18.

The Board met this morning at 9 o'clock,—Bishop B. T. Onderdonk in the chair, who opened the meeting with prayer.

On motion of Mr. Nicklin, a committee was appointed to report what vacancies are now existing in the Board; the committee consisted of Rev. Mr. Henderson, and Mr. Nicklin.

The resignation of P. G. Stuyvesant, Esq., presented on Wednesday, and laid on the table, was considered and accepted; and the Rev. Dr. Vaughan was elected to fill the vacancy. Joseph Sands, Esq., of Brooklyn, was also elected a member of the Board.

The Rev. Mr. Hare, of Princeton, N. J., communicated the gratifying intelligence that the late Mr. Samuel S. Olden, of that place, had bequeathed a legacy of six thousand dollars, to be appropriated to missions, under the jurisdiction of Bishops Kemper and Polk.

The Secretary read a letter from Bishop Polk, assigning reasons for not complying with section 6 of second canon of 1838, requiring reports from Missionary Bishops.

The Rev. Dr. Vaughan reported that the books ordered to be presented to the Persian merchant, named Bahram, for his kindness some time since to our missionary, the Rev. H. Southgate, had been forwarded to Mr. S., who, in acknowledging their receipt, expressed the great gratification with which he should present them to Bahram.

Bishop Whittingham, from the committee to whom was referred the Annual Report of the Foreign Committee, reported their satisfaction with the faithful manner in which the committee had discharged their duties, and the encouraging condition of the stations abroad. The decline in funds the past year, they thought sufficiently accounted for in the depressed state of the country's commerce; and the general aspect of the foreign work, as pleasing as could be expected, except by the unreasonably sanguine. The Church's course is *right onward,* brightened with cheering rays from the past, and the most animating hopes as to the future.

A communication was received from the Rev. John Coleman, declining the office of Secretary and General Agent of the Committee for Foreign Missions, to which he was yesterday elected. On motion, Bishop Whittingham, Rev. Dr. Henshaw, and Hon. J. B. Eccleston, were appointed to confer with Mr. Coleman, and request him to reconsider his decision, which resulted in his acceptance of the office.

On motion of Bishop Whittingham, the committee appointed at the last annual meeting on the subject of recommending to the next General Convention the consecration of a bishop, or bishops, for Texas, was discharged, on the ground that it is now under consideration by the Foreign Committee.

On motion of the Secretary, it was ordered that the Triennial meeting of the Board be held in St. John's Chapel, New York, on Thursday, 7th October next, at 5 o'clock, P. M., being the second day of session of the General Convention.

On motion of Rev. Dr. Henshaw, the thanks of the Board were presented to the Reverend Secretary for the faithful and assiduous discharge of the duties of his office during the past year.

In addition to the report of this morning's proceedings, considerable other business was transacted; which being uninteresting to general readers, is omitted.

The Board finally adjourned *sine die,* about one o'clock, P. M., after uniting in singing the last two verses of the second part of 69th Psalm, and prayer and benediction by the Right Rev. Chairman.

INTELLIGENCE.

MICHIGAN.

Official acts of Bishop McCoskry.

On Monday evening, May 17, Bishop McCoskry visited the parish of St. Andrew's, Ann Arbor, and confirmed *sixteen* persons. Evening prayer was read by the Rev. H. P. Powers, the lessons by the Rev. M. Hirst. The Bishop preached.

The next day, in the same church, he held an ordination, when Mr. Montgomery Schuyler was admitted to the holy order of Deacons.—On this occasion, morning prayer was read by the Rev. M. Hirst, the lessons by the rector, (Rev. F. H. Cuming,) who also presented the candidate; the sermon by the bishop, who also administered the holy communion, assisted by the rector.

On the evening of the same day, he visited the parish of St. Luke's, Ypsilanti, and confirmed *five* persons. Prayers were read by the Rev. Mr. Schuyler, the lessons by the Rev. Mr. Cuming, the preface to the order of confirmation, by the rector, the Rev. Mr. Powers; sermon by the Bishop.—*Western Ep. Observer.*

Ordination.—On Wednesday, June 2d, in Christ Church, Pottstown, the Rev. George Burcker, deacon, was admitted to the holy order of Priests, by Bishop H. U. Onderdonk. The Rev. Messrs. Bull, Morgan, Mintzer, Stem, and Peck, were present and assisting.

Consecration.—On Whitsunday, May 30th, —St. James' Church, Schuylkill Haven, was consecrated by Bishop H. U. Onderdonk. It is a very neat and commodious edifice, and highly creditable to the zeal and energy of the congregation and of particular individuals.

The corner stone of St. Paul's Church, Schuylkill Co., (Minersville,) was laid by Bishop H. U. Onderdonk, on Monday, May 31st.—*Banner of the Cross.*

Bishop Polk reached his home in Tennessee early last month from his long visitation of Arkansas, Alabama, Louisiana, and the Indian Territory. He is very desirous of securing the services of a number of missionaries for Arkansas and other parts of the Southwest.—*Southern Churchman.*

The Rev. W. W. Arnett has been compelled, in view of the health of his family, to resign the charge of St. Philip's Church, Circleville, Ohio.

Diocese of Maryland.—Of the mansion known as "Fountain Rock," purchased with a view to the establishment of a Seminary, we learn the following additional particulars: "It is situated within six miles of Hagerstown, the county seat, and about the same distance from Williamsport. The mansion cost originally in its construction not less than $60,000. The Baltimore Annual Conference of the Methodist Episcopal Church, in connection with the Philadelphia Conference, when first it had in contemplation to establish a seminary of learning within its bounds, had partially fixed upon Fountain Rock as the location. Subsequently negociations were entered into, and Dickenson's College at Carlisle, Pa., was chosen."

The Seminary is expected to be in effective operation the ensuing Autumn or Spring;—already applications have been received for a number of pupils more than sufficient to justify its commencement.—*Banner of the Cross.*

CHURCH PASTORAL AID SOCIETY.

The sixth anniversary meeting of this society was held on Tuesday, in the large room, Exeter Hall, Strand, and was very numerously attended. The Right Hon. Lord Ashley, M. P., took the chair, and called upon the secretary to read the report. It appeared from that statement, that in consequence of the augmentation of the finances, and the extension of their operations, many churches, chapels, and schools had been erected. During the past year the society had made additional grants to 57 incumbents, having the care of 219,171 souls, and providing stipends for 48 clergymen and 12 lay assistants, at a charge to the society of 3,947*l.* Two grants of 125*l* had been made towards the building of school-rooms in places where the local resources were exhausted. The society's grants, up to the present date, were stated to be in aid of 277 incumbents, having an aggregate population of 1,991,375 souls, while the average amount of their incomes was only 163*l.* Of these incumbents 139 were without parsonage houses. Previous to the aid of the society only 314 clergymen were engaged in the pastoral care of the above-stated population; at present 225 clergymen and 35 lay assistants are supported by the society at a charge of 20,340*l* per annum. The income of the society had considerably increased during the past year, being 3,489*l* 9*s* 7*d* above the receipts of the preceding. The total income was 19,665*l* 16*s* 5*d* and the expenditure 21,769*l* 13*s* 8*d.* Several addresses were delivered and resolutions passed, after which thanks were voted to the noble lord in the chair, and the meeting broke up.

PROSELYTISM.

We have just been made acquainted with a circumstance, stated to have taken place in the Havre Hospital, on Monday last, and which, if correct, as we have reason to believe it to be, demands the attention of the authorities. A poor Protestant woman, of the parish of Ingonville, was removed to that establishment about fifteen days ago, in a hopeless state of suffering, so much so that it was with difficulty she recognised her nearest relatives. On Monday morning, M. Poulain, the French Protestant clergyman of Havre, was informed by her family that she had expressed a desire to see him, at the same time stating that, in all probability, she had but a few moments to live. He lost no time in proceeding to the hospital. There he was subjected to a delay of four hours, previous to being permitted to administer the consolations of religion to a dying member of his flock, and when at length they were offered, were accepted by her; but the moment he left the bedside, he was met by the chaplain of the hospital, who declared to him that the woman he had just visited had already been converted by *him* to the Roman Catholic faith, and had renounced Protestantism. He added that similar conversions very frequently occurred. A very warm discussion took place between the two clergymen. The Protestant clergyman accused the chaplain of having exceeded the bounds of his duty, and infringed the rules of justice, by taking advantage of the unprotected and weak state of the sufferer, to undermine her faith. He forcibly contested the value and reality of a renunciation made under such circumstances. The scene produced a great sensation in the hospital. The woman expired on the Tuesday morning. It was feared that her interment would have given rise to a dispute, but her family having made a formal demand that the last rites should be paid to her according to the Protestant Church, it was granted without opposition.

The conduct of the chaplain appears to us as deserving of severe censure. The eagerness for proselytism which urges a minister of religion to seize upon a dying fellow-creature as upon a prey belongs not to this our day.—That he should seek to convert those who are in full possession of their faculties cannot be too highly commended; but to attack the faith of a poor creature in the agonies of death, separated from family and friends who could protect her, is neither legitimate nor honest. If these digressions of intolerant zeal were not restrained, it would be said that the Havre Hospital is only open to those who profess the Roman Catholic religion. What Protestant family, however poor it may be, would wish to send one of its members into this establishment, if it knew that the moment was watched when the faculties were expiring, to compel a renunciation of the faith of a whole life? The health of the body is doubtless of great price, but the scruples of conscience ought not to be valueless. We hope that the Mayor of Havre, who has so often given proofs of his tolerance, will take measures that the principles of law and justice may for the future be more respected in our hospital.—*Havre Journal.*

CALENDAR.

JUNE.

27. Third Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

4. Fourth Sunday after Trinity.
11. Fifth Sunday after Trinity.
18. Sixth Sunday after Trinity.
25. Seventh Sunday after Trinity, and St. James the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

King's county. Second Sunday after Trinity, June 20, in St. Mark's Church, Williamsburgh, instituted the Rev. Samuel M. Haskins into the rectorship of the parish. Morning Prayer was read by the Rev. John W. Brown, rector of St. George's Church, Astoria, Queen's county, assisted by the Rev. Lawson Carter, of Brooklyn, who read the lessons; the keys of the church presented, in the name and behalf of the vestry, by Mr. Ephraim Cooke, senior warden; and the sermon preached by the bishop.

In the afternoon, confirmed 8.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Monday, June 28, Morrisania, *Westchester county,* Consecration. St. Peter the Apostle, Tuesday, June 29, St. Paul's College, College Point, *Queen's county.* 30, do. July 1, St. Thomas' Hall, Flushing. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county.* Thursday, 8, St. Ann's Hall, Flushing, *Queen's county.* 9, do.

Friday, July 23, Cold Spring, *Putnam county.*

Seventh Sunday after Trinity, and St. James the Apostle, July 25. Fishkill Landing, *Dutchess county,* Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, *Orange county,* Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, *Ulster county,* Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, *Columbia county.*

Ninth Sunday after Trinity, August 8, Franklin, *Delaware county.* Tuesday, 10, Catskill, *Greene county,* Consecration A. M., Confirmation P. M. Friday, 13, Saratoga Springs, *Saratoga county.* Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Hudson, *Columbia county.* Institution A. M., Confirmation P. M. Tuesday, 17, Christ Church, Poughkeepsie, *Dutchess county.* 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, *Putnam county,* Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, Pawlings, *Dutchess county.* St. Bartholomew the Apostle, Tuesday, 24, North Salem, *Westchester county.* 25, Somers. 26, Bedford. Saturday, 28, Whiteplains.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From John W Smyth, annual dues, $4. Henry J Seaman, do, $2. Mrs B, annual, $4. St Paul's ch, Oakhill, by Rev G Sayre, missionary, $5 50 S H Fay, Esq, Montpelier, Geo, for Bibles and Prayer Books, $25. Total, $40 50.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent.
At the Depository, 28 Ann-street.

New York, June 23, 1841.

☞ The Society is now printing an edition of 2000 Bibles, and needs the kindness of the annual subscribers—the liberality of Episcopalians—and generous bounty of those congregations which have not contributed the present year—that their beneficence may be recorded at the anniversary in September—and the state of the treasury by that time be made ample to meet the wants required for another edition of the Prayer Book.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Bartholomew's ch, N Y, Rev L P W Balch, rector, part of 3d Quarterly Collection, for Education fund, $53 32, and for Missionary fund, 53 32. From St Clement's ch, N Y, Rev E N Mead, rector, collection for Education and Missionary fund, 33 06. Total am't, $139 70.

C. N. S. ROWLAND, Treasurer,
June 23, 1841. 55 Water street

☞ Less than one fourth of the Parishes in the Diocese having yet made their contributions to this Society, although the third quarter of the Stipends to Beneficiaries and Missionaries, is due on the 1st July. The Missionary fund particularly, is so much over-drawn to pay the quarter due on 1st April last, that there is no prospect of the Treasurer being in funds to pay the quarter due on 1st July: he therefore requests that the *Missionaries will not draw on him, until notified to do so,* as the drafts will have to be returned with expense of Protest.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the following contributions towards defraying the expenses of the Seminary, viz:

A collection on 20th inst in All Saints' ch in the city of New York, $50. Do. in St Peter's ch in the city of New York, 31 22. From Rev Charles H. Halsey,* rector of St Paul's ch, Sing Sing, in the diocese of New York, a collection in that ch on 20th inst, 22. From Rev William Shelton,* D D, rector of St Paul's ch, Buffalo, in the diocese of Western New York, the contribution of that ch, 30. From Rev Edward N Mead,* rector of St Clement's ch in the city of New York, a collection in that ch, 30 17. From Rev Wm E Wyatt, D D, rector of St Paul's ch, Baltimore, in the diocese of Maryland, the proceeds of a collection in that ch, with some addition from vestry funds, 150. And from Rev Robert A Hallam,* rector of St James' ch, New London, in the diocese of Connecticut, a contribution from that ch, 20.

WM. H. HARISON, Treasurer.

New York, June 21, 1841.

* Alumni.

CITY MISSION.

The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums since June 1st:

From T Moore, $25, T S Clarkson, 10. Rev J H Price, a collection in St Stephen's ch, including the following annual subscriptions and donations: J W Dominick, 50; Benjamin Loder, 20; R E Purdy, 20; Samuel Crump, 5; Samuel Lyons, 5; E B Belcher, 5; Robert Martin, 5; Francis Smith, 5; D Mersereau, 3; F W Dominick, Jr., 10; John Brooks, 10; Wm Ward, Jr, 10; Mrs D Groesbeck, 25; Miss M Mansfield, 5; from other members, 152 12—330 12. From Geo I Fox, annual subscription, 25. Jno Van Nostrand, do, 25; James Van Nostrand, do. 25. Henry Suydam, Jr, do, 25. J J Van Nostrand, do, 10. H W Titus, do, 10. Jno P Stagg, do, 25. Wm Bard, do, 15. Wm Mulligan, do, 15. D A Cushman, donation, 25. Total receipts, $565 12.

LEWIS PHILLIPS, Treasurer,
54 Wall street.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

A member of Trinity ch parish, New Haven, Conn., "to aid the cause of CHRIST in foreign lands," $5. Major Childs, U. S. Army, 5. St. Luke's ch, Rochester, Western N Y, pr Rev D Whitehouse, one half, 61 50. Thro' Rev M T C Wing, from St Luke's Benevolent Soc'y, Granville, Ohio, 15. Dr Richards, Granville, Ohio, 5. Miss M A Seymour, Walton, N Y, 1. By Rev Dr May, from Mrs S, Christ ch, Savannah, Geo, after hearing Dr May, 20. Female S School, St Paul's ch, Philad, for Education of a boy at Mission School in Africa, to be called "Heber Newton," for 5 years, 100. From a female teacher of the same S School, who engages to furnish the same sum annually for five years, for the education of a boy at Mission School, Africa, to be called "Richard Newton," 20. Total, $232 50.

J. SMYTH ROGERS, Treasurer.

New York, June 10, 1841.

CHURCH DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending June 24th, from the following individuals, viz.

E H Canfield, Bristol, Pa; R S H George, Phil; Bell & Entwistle, Alexandria, D C; S Babcock, New Haven, Joseph Gill, Richmond, Va.

Packages have been forwarded from the Depository during the week ending June 24th, as follows:

To R S H George, Phil, per Union Line; Bell & Entwistle, Alexandria, D C, sent to D Appleton & Co; S Babcock, New Haven, Con, per steamer Telegraph; Joseph Gill, Richmond, Va, per sch Lynchburgh; Rev R Bolton, New Rochelle, per steamer American Eagle; Rev P T Babbit, care of Sprague & Skinner, Hudson, per steamer Westchester; Miss Crawford, Green Bay school, care of A J Irvin, sent to Howard House.

TRACTS FOR THE TIMES,
NO. 90.

JUST published, and for sale at this office, pp. 86, price 37½ cents, or three copies for $1. Orders, enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.
June 26. tf

THE WORKS OF ST. CHRYSOSTOM, COMPLETE.

RECENTLY received, CHRYSOSTOMI, St. Joannis Opera omnia quæ extant, opera et studio D. Bernardi de Montfaucon. Editio Parisina, altera, emendata et aucta. 26 vols. royal 8vo.

"John Chrysostom, who flourished in the fourth century, was a pupil of Diodorus of Tarsus, who had himself been a disciple of Origens. He wrote homilies on the greater part of the Old Testament, and on the whole of the New Testament, with the exception of the Catholic epistles. His homilies on the New Testament are highly valued.

"Chrysostom's manner of expounding is this: he first takes a verse of Scripture, which he explains; and then investigates and elucidates the meaning of particular words, pointing out the scope of the author, whose style and genius he examines, and rendering all Hebraisms by equivalent intelligible Greek expressions. He throughout adheres to the literal sense, which he maintained to be the true one."

For sale by the importers,
D. APPLETON & CO.,
June 26. 200 Broadway, N. Y.

THE WORKS OF ST. AUGUSTINE, COMPLETE.

RECENTLY received, AUGUSTINI, St. Aurelii.—Opera Omnia. Editio Parisina, altera, emendata et aucta. 22 vols. royal 8vo.

"Augustine, the celebrated bishop of Hippo, in Africa, in the fourth century, wrote several treatises on the Scriptures, and particularly on the Psalms, and he holds a high rank in Ecclesiastical History. His piety, indefatigable application, sublime genius, unwearied pursuit of truth, and the acuteness of his wit, are universally allowed. His treatises on the Scriptures form the third, and his commentaries on the Psalms the fourth volume of the Benedictine edition of his works. Such was the authority in which his writings were held, that his expositions continued to be followed by all Latin interpreters from his time until the Reformation; who have selected expositions not only from his professedly Biblical labors, but also from his other practical works. Among the principal compilations of this kind is the *Gloss,* or short interpretation of Strabo." For sale by the importers,

D. APPLETON & CO.,
June 26. Publishers, 200 Broadway.

OXFORD TRACTS.

TRACTS FOR THE TIMES, by Members of the University of Oxford. For sale at
149 Fulton street,
May 29—6w a few doors from Broadway.

THE CHURCHMAN FROM THE COMMENCEMENT—FOR SALE.

A FEW copies of the Churchman from the commencement, bound and in good order, for sale. Inquire at this office. tfx June 12.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

NEW SUNDAY SCHOOL LIBRARY BOOKS.

JUST PUBLISHED by the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION:

FRANCIS LUCAS, or, "THY VOWS ARE UPON ME," by the author of "Life of Moses," "Adversity a Blessing," "Sarah Wolston," &c., &c., 132 pp. 18mo., with beautiful Frontispiece—fine muslin.

CALENDAR OF SCRIPTURE LESSONS FOR THE YOUNG—July—December, 1841, inclusive.—Price two dollars and fifty cents per hundred.

IN PRESS, and will be issued shortly, VISITS TO AUNT CLEMENT, or *Conversations on the Connexion between the Old and New Testaments.*

A BOOK FOR BEGINNERS, or A HELP TO YOUNG COMMUNICANTS, that they may be fitted for the Holy Communion, and receive it with profit. By Bp. Patrick.

Orders may be addressed to

JOHN W. MITCHELL, *Treasurer,*
or DANIEL DANA, JR., *Agent,*
Church Depository, 28 Ann street.
June 26 tf

SCHOOL BOOKS.

ALEXANDER V. BLAKE, 54 Gold street, New York, informs his friends in the Protestant Episcopal Church, and teachers generally, that he will furnish the school books in common use, on the most favorable terms. Teachers out of the city, on sending their orders, will be charged the same prices as if personally present. Among the books always furnished, are the following:

Professor Davies' Mental and Practical Arithmetic—Key to the same. First Lessons in Algebra—Key to the same. Bourdon's Algebra. Legendre's Geometry and Trigonometry—Surveying—and his other works on the higher branches of Mathematics.

Geographies and Atlases of Smith, Olney, Willet, Mitchell, and Peter Parley.

Readers—The Young Lady's Reader, High School Reader, the Reader's Manual, the Reader's Guide, Lovell's Readers, Kay's Series of Readers, and the Comprehensive Readers (four in the series) of S. G. Goodrich, just published.

For Reading and Declamation—The Young Orator and New York Class Book—Lovell's United States Speaker.

Also—Lyell's Geology, Young Lady's Lexicon, Harris's Book Keeping, Bennet's Book Keeping, Comstock's Philosophy, Blake's Astronomy, Olmstead's Philosophy, Lee's Philosophy, Blair's Lectures, Day's Algebra, Day's Mathematics, Walker's Dictionary, &c., &c. tf June 19.

CHURCH & PARLOR ORGANS FOR SALE.

THE subscriber offers for sale the following Organs:—a large Church Organ, with three sets of Keys and Pedals, in a handsome painted case (Grecian) with gilt Frontpipes, and the following stops: *Great Organ*—Open Diapason, Dulciano, Stop Diapason, Principal, Twelfth, Fifteenth, Tierce, Sesquialtera, Cornet Trumpet. *Choir Organ*—Stop Diapason, Dulciano, Principal, Flute, Fifteenth. *Swell*—Open Diapason, Stop Diapason, Principal Viol de Gamba, Hautboy. *Pedals*—Large Open Diapason, Pedal Couple.

Dimensions—19 feet high—14 feet wide—8 feet deep.

A Church Organ, with two sets of Keys and Pedals, in an elegant mahogany case, with circular towers and gilt frontpipes and ornaments, containing the following stops: *Great Organ*—Open Diapason, Stop Diapason, Principal, Twelfth, Fifteenth, Sesquialtera, Cornet and Trumpet. *Swell*—Dulciano, Stop Diapason, Principal, Flute and Hautboy. *Choir Bass*—Stop Diapason and Principal. *Pedals*—Large Open Diapason—Copula to the Great Organ.

Dimensions—14 feet high—10 feet 2 inches wide, and 6 feet 6 inches deep.

One Swell Organ, in a black walnut case—containing the open diapason; stop diapason treble; stopped diapason bass; principal, fifteenth and trumpet stops. Dimensions—9 feet high; 5 feet 7 inches wide; 3 feet 3 inches deep.

Five Parlor Organs, in elegant and plain mahogany cases.

The above Organs will be sold on accommodating terms. Apply to HENRY ERBEN,
Centre-street, head of Canal-st.
June 12—tf

BOARDING AND DAY SCHOOL FOR BOYS.

THE REV. MARSHALL WHITING, of the Episcopal Church, respectfully informs his friends and the public that he intends, by permission of Divine Providence, to open a Boarding and Day School at Astoria, L. I., on the 28th instant. The location selected for the School, with reference to health, prospect, facility of communication with New York, &c, is probably unsurpassed by any in the vicinity of the city. The building in which the School will be opened, it being one of the large and commodious houses owned by Mr. Grant Thorburn, with a spacious play ground in front, is admirably fitted for the purpose for which it has been selected. Particular attention will be paid by the Principal to the moral and religious instruction of the pupils entrusted to his care; and it will be his constant desire and endeavor so to instruct them that they may become thorough scholars in whatever studies they may engage, and be qualified for becoming useful and respectable members of society.

Having had the experience of many years in the instruction of youth, Mr. Whiting trusts that he shall have a share of the public patronage.

The year will be divided into four terms of twelve weeks each.

The charges will be for board and tuition in the English department, $150 per annum.

For the same in the classical, $170 per annum.

For contingencies, including bed and bedding, washing and stationary, unless furnished by the pupil, $26 per annum.

Tuition for day scholars, from $32 to $18 per annum.

Payments to be made quarterly in advance.

For further information inquire, after the 14th inst, of Mr. Whiting, at his residence in Astoria, and until that date, of Mr. Geo. C Thorburn, New York.

Astoria, June 19, 1841. 2t

INSTRUCTION BOOK FOR THE ORGAN.

JUST PUBLISHED, the Organ Study, being an introduction to the Practice of the Organ, together with a collection of Voluntaries, Preludes and Interludes, original and selected; a model of a Church Service; explanations of the stops and their combinations; studies for the instrument, and examples of Modulation intended to aid the extempore student; accompanied by an engraving and description of the mechanical construction of the Organ. By Thomas Loud, Organist of St. Stephen's Church, and until recently, Organist of St. Andrew's, Philadelphia.

For sale, either in parts or the entire series, at Loud's Piano Forte and Music Store, No. 174 Chesnut street. 3m June 12.

EDUCATION.

THE REV. P. L. JAQUES, Rector of St. Luke's Church, Hope, Warren county, N. J., will receive into his family and school, a few more boys to be instructed in an English and Classical education. The object of the instructor will be to make his pupils thoroughly comprehend the different subjects in the course of their progress, and to develop, by every proper means, the youthful mind; and their moral and religious instruction will receive his particular attention.

The year will be divided into two sessions of twenty-three weeks each. The first to commence on the first Monday in May, and the second on the first Monday in November.

Terms per annum, for Tuition, Board, Washing, &c., exclusive of Bedding, are $125, and with Bedding $135,—to be *paid quarterly in advance.*

Small boys preferred. The number being limited, early application is requested.

Hope is situated 14 miles north of Schooley Mountain Springs, in a healthy and highly romantic part of the country.

Reference.—The Rev. J. M. Ward, Hoboken, N. J.
Hope, May 1, 1841. 2mo.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder,* Anthony st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. March 13—yly

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

POETRY.

From the New York American.

THE DREAM OF M. G.

"I know that the angels are whispering to thee."

"God bless me, and make me a good girl. Amen"
Little Mary's prayer.

Thou art so like a dream of heaven,
That still thy visions seem,
Like that phenomenon of sleep,
A dream within a dream.
And pure the words that memory brings,
To noise thy dreaming hour,
The butterfly has closed its wings,
Upon a lily flower!
"God bless me, make me a good girl. Amen."

Not such the dream by slumber thrown,
When grief's rough swell is o'er;
The ebb of pain—the after moan—
The surge upon the shore.
Thy prayer is but the echoing
Of waking peace and love,
The rustling of the spirit's wing!
The cooing of its dove!

The roses of the Persian field,
With all their wealth of bloom,
Are crushed though thousands may but yield
A drop of rich perfume;
And thus the heart with feeling rife
Is crushed, alas! by care,
Yet blest if suffering wring from life
The ottar drop of prayer.

Mother! sweet mother! thou hast taught
That infant soul to pray,
Before a rose-leaf from its thought,
The world has blown away.
Prayer on that lip that once was thine!
Thoughts of thine own a part!
Dropped jewels from thy spirit's mine,
Sleep scatters o'er her heart!
"God bless me, make me a good girl. Amen."
S. W. C.

From the Church.

THE DAILY SERVICE.

The long existence of error or irregularity,—receiving a sort of sacred sanction from time, and almost endeared to us from habit,—diminishes not the reality of such error nor removes the impropriety of such irregularity. The disease, though inveterate from time, is a disease still; and if it can be removed, without endangering the life of the patient, we ought equally to admire the skill and be grateful for the kindness which, however late, effected its eradication. Such was the corrupted state of the Christian Church, when certain of its fathers in the sixteenth century determined upon its reform: it was difficult, certainly, to effect the removal of a corruption so deeply rooted and so long established; but it was no less a duty to attempt it. To restore again the genuine features of the overclouded Truth, was an obligation of Christian responsibility from which the awakened and the enlightened could not safely free themselves. The work of purification was accordingly commenced; and in the English Church, as we have often shown, the effect of great and sudden changes was wisely foreseen and prudently guarded against. Our English Reformers were careful not to destroy the fabric, while they cleared away the foul and unseemly additions which time had gathered or rash hands had placed upon it: in extirpating error and removing abuses, they piously retained what would permit us to recognize the identity of the Church as then purified and revived, with the Church as planted and built up by the Apostles.

Yet, with the Reformation it would be unfair to deny that errors and irregularities of another nature arose; and, in many instances, the identity of the modern Reformed with the Apostolic Church was well nigh lost. What we are now, however, concerned to notice is, the introduction of such novelties as have tended to diminish the reverence of Christian people for the services and sacraments of the Church, and to cause them to yield indirectly to the servant the homage which is due only to the Master.—What we mean is, the baneful influence of that innovation which has, to so great and alarming an extent, substituted preaching for praying, and has thus reduced what ought to be a love for the courts of the Lord's house into a morbid and vicious appetite for a sort of spiritual dramatic show,—a scene where passion may have its excitement and where fancy may enjoy its revelry. The consequence has been, that the main stimulant to attendance at divine service is not to unite in prayer and praise to the Most High God, but to hear the expositions of His word from the lips of the human and fallible teacher. We are far from meaning to underrate preaching, or to disparage its efficacy as a most important and blessed auxiliary to the great object of Christian worship; yet do we contend that it should be made to take its place in a subordinate rank, and not usurp a station to which it has no inherent claim, and certainly no precedent from the best and earliest example of the Church of Christ.

Amongst the evils which have arisen from the gradual exaltation of preaching above prayer, not the least has been a growing neglect of public worship itself,—a gradually diminished attendance of all classes at the house of God. How often, for example, does it happen that when the church is opened for morning or evening prayer, without a sermon, we find the great body of ordinary worshippers absenting themselves *because* there is no sermon. Of course they thus tacitly make the admission that with them the sermon is every thing, and the prayers comparatively nothing. Again, in many cases, where a sermon accompanies the prayers, it is by no means an uncommon thing to find a very considerable number of persons absenting themselves from the Lord's house, not because the minister of the sanctuary is deficient in punctuality, or neglectful of his general duties, or immoral or unholy in his conduct, but because he is not an eloquent preacher!—His manner, they contend, is dry and tame; his discourses, say some, want energy and grace; others affirm that they are without point and without unction; and, therefore, not being completely edified or rather gratified by his doctrine or delivery, they feel themselves justified in omitting altogether the duty of divine worship. More than this, we have cases where two or more clergymen officiate in the same church,—one, perhaps, a lively and impressive expositor of Divine truth; the other comparatively inanimate and uninteresting. At the hour, therefore, when the lively and popular preacher is known to officiate, there is a good attendance; but when his coadjutor, less physically endowed, has his turn to minister in the sanctuary, numbers stay away, or, with admirable fidelity to their plighted allegiance to the Church, repair to some conventicle where rampant gesticulation, a sonorous voice, and noisy declamation, create at least that temporary excitement of the feelings, and its attendant gratification, which seems to be with them the main object of spiritual aspiration!

These are some of the results of the unscriptural exaltation of preaching above prayer,—of the human exhortation to Christian duty above the duty to which it exhorts,—of the fallible exposition of the Divine Word above the unerring Word itself. People,—professedly Christian people, too,—come to view God's temple in something of the light of a play-house; the best actors gain the best patronage; and where there is a failure of clerical "stars," that temple is gradually deserted, and by and by perhaps shut up! The history, rather the vicissitudes, of many a dissenting chapel will bear more feeling testimony to the truth of what we say, than could the most melancholy story of the kind which any of our own churches can furnish.—Not only does such a system serve to abolish the grand principle and meaning of divine worship, but it goes to substitute for the claims of an apostolically, nay divinely constituted ministry, the incidental possession of powerful lungs, a lively manner, and a graceful composition,—it gives strong countenance to the opinion that the most influential call to the ministry consists in a natural volubility or a pleasing elocution!

In addition to the gradual destruction of all devotional feeling on the part of the flocks through this vicious and unchristian system,—substituting, as it manifestly does, an evil spirit of captious criticism and a morbid passion for excitement in the room of that humble watchfulness, meditation, and prayerfulness which our public services ought to be a great means of fostering,—it is not difficult to foresee the disastrous effect which it must have upon the pastors of those flocks. In some, how deplorably must it nurture that spiritual pride and self-exaltation to which the corrupt human heart is so prone, and for the correction even of the danger of which a "thorn in the flesh" was in mercy vouchsafed to an inspired Apostle; and to others,—to the neglected and the forsaken,—with what a dispiriting, what a calamitous influence must it be attended!

Were we briefly to furnish a reason for this alarming depravation of the religious taste of the age, we should ascribe it to the *infrequency* of our public religious services,—more especially to the abolition of a custom so truly Christian and Catholic as the Daily Morning and Evening Prayer. Until this be generally restored, we fear the vicious system we have alluded to will prevail; but when the stated services of the Church have gained their legitimate hold upon the minds and hearts of Christians, they will learn to regard as extrinsical and unessential things, those appendages of human oratory and skill which modern degeneracy has magnified into the "one thing needful" of devotional exercise.

Conjoined necessarily with this cause for a general disparagement of the office of public prayer, is that depreciation of the sacraments of the Church into mere inefficacious and beggarly signs and elements which is one of the errors of modern divinity. Many causes might be assigned for this gradual disparagement of the positive ordinances of the Lord; and the disrespect having gained ground, the opportunities for communion were gradually stinted to an accommodation with the taste of the age.—This infrequency of communion naturally increased the indifference to it; and if it was not uniformly regarded as a mere outward memorial which it was of no consequence to omit, as being unattended with the slightest internal efficacy, it would, from this rareness of celebration, come to be viewed as an awful mystery by which the simplicity of godliness was thought to be depressed rather than assisted. If, therefore, the sacraments be disregarded or thought lightly of, the whole system of public worship will necessarily fall into disrepute, and the sacerdotal office sink correspondently into contempt. In the words of a writer in the *British Magazine*, "it is impossible not to feel that here has been the fatal sin. Our forefathers and the whole Catholic Church, in all time, looked on the Christian sacrifice as the great religious office—the fit beginning for every day's militancy on earth. When we proudly rejected this ancient tradition, and removed to obscure and infrequent celebrations that divine service on which the believers' faith had always hitherto been fixed, we took away the great moving cause for public devotions in taking away the chief medium of their efficacy."

From the London Ecclesiastical Gazette.

PUBLIC RECANTATION OF THE ERRORS OF THE CHURCH OF ROME BY THREE ROMAN CATHOLIC PRIESTS.

On Thursday, April 8th, the Bishop of London received the recantation of the following Roman Catholic clergymen, and publicly admitted them into communion with the Church of England, at the Chapel Royal, Whitehall:—namely,

The Rev. P. C. Mello, of Lisbon.
The Rev. Dr. Vincent Gomez, of Lisbon.
The Rev. Giovanni Battista di Menna, from the kingdom of Naples, who had previously abjured his errors at Malta.

These clergymen having become convinced of their errors, felt themselves unable to remain in communion with the Church of Rome; but being at the same time desirous not to be separated from the communion of the Catholic Church of Christ, they applied to the Bishop of London to admit them formally into communion with the Church of England.

The form used on the occasion was that of Archbishop Wake.

After morning prayer, the bishop being at the communion table, and the persons to be reconciled standing without the rails; the bishop spoke to the congregation as followeth:

Dearly Beloved,—We are here met together for the reconciling of three penitents, lately of the Church of Rome, to the Established Church of England, as to a true and sound part of Christ's Holy Catholic Church. Now, that this weighty affair may have its due effect, let us, in the first place, humbly and devoutly pray to Almighty God for his blessing upon us, in that pious and charitable office we are going about.

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in this, and all other, our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life through Jesus Christ our Lord. *Amen.*

Almighty God, who showest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; grant unto all them that are, or shall be admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ.

Psalm cxix. 169—176.
Let my complaint, &c.

The Lesson.
Luke xv. to ver. 8.
The hymn to be used when the Penitent comes from the Church of Rome.
Psalm cxv. to ver. 10.
Not unto us, O Lord, &c.

Then the bishop, sitting in his chair, spoke to the penitents, who were kneeling, as follows:

Dear Brethren,—I have good hope, that you have well weighed and considered with yourselves the great work you are come about before this time; but inasmuch, as with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, that you may give the more honor to God, and that this present congregation of Christ here assembled may also understand your mind and will in these things, and that this your declaration may the more confirm you in your good resolutions, you shall answer plainly to these questions, which we, in the name of God, and of his Church, shall propose to you touching the same.

Are you thoroughly persuaded that those books of the Old and New Testament, which are received as canonical Scriptures by this Church, contain sufficiently all doctrine requisite and necessary to eternal salvation, through faith in Jesus Christ?

Then each of them made answer—I am so persuaded.

Do you believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ his only begotten Son our Lord, and that he was conceived by the Holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead?

And do you believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

Answer—All this I steadfastly believe.

Are you truly sorrowful that you have not followed the way prescribed in these Scriptures, for the directing of the faith and practice of a true disciple of Christ Jesus?

Answer—I am heartily sorry, and I hope for mercy through Jesus Christ.

Do you embrace the truth of the Gospel in the love of it, and steadfastly resolve to live godly, righteously, and soberly, in this present world, all the days of your life?

Answer—I do embrace it, and do so resolve, God being my helper.

Do you earnestly desire to be received into the communion of this Church, as into a true and sound part of Christ's Holy Catholic Church?

Answer—This I earnestly desire.

Do you renounce all the errors and superstitions of the present Church of Rome, so far as they are come to your knowledge?

Answer—I do from my heart renounce them all.

Do you in particular renounce the last twelve Articles added in the Confession commonly called the Creed of Pope Pius the Fourth, after having read them and duly considered them?

Answer—I do, upon mature deliberation, reject them all, as grounded upon no warrant of Scripture, but rather repugnant to the word of God.

Will you conform yourself to the Liturgy of the Church of England?

Answer—I will.

Then the bishop, standing up, said,—

Almighty God, who hath given you a sense of your errors and a will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, through Jesus Christ. *Amen.*

The Absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord *Amen.*

Then the bishop, taking each of the penitents by the right hand, said to him,—

I, Charles James, Bishop of London, do, upon this thy solemn profession and earnest request, receive thee into the holy communion of the Church of England, in the name of the Father, and of the Son, and of the Holy Ghost.

People—*Amen.*

Then the bishop said the Lord's Prayer, with that which follows, all kneeling.

Let us pray.

Our Father, &c.

O God of truth and love, we bless and magnify thy holy name, for thy great mercy and goodness in bringing these thy servants into the communion of this Church. Give them, we beseech thee, stability and perseverance in that faith, of which they have, in the presence of God and of this congregation, witnessed a good confession; and suffer them not to be moved from it by any temptations of Satan, enticements of the world, the scoffs of irreligious men, or the revilings of those who are still in error; but guard them by thy grace against all these snares, and make them instrumental in turning others from the errors of their ways, to the saving of their souls from death, and the covering a multitude of sins. And in thy good time, O Lord, bring, we pray thee, into the way of truth all such as have erred and are deceived: and so fetch them home, blessed Lord, to thy flock, that there may be one fold under one Shepherd, the Lord Jesus Christ, to whom, with the Father and the Holy Spirit, be all honor and glory, world without end. *Amen.*

Then the bishop dismissed the people, and administered the sacrament of the Lord's Supper to the penitents, and to the clergy and others who remained to receive the communion with them.

STUDY OF NATURE.

I am sure, if even we would view the paths of divine wisdom, in the works and in the conduct of nature, we must not only consider how things are, but how they came to be so. 'Tis pleasant to look upon a tree in the summer, covered with its green leaves, decked with blossoms, or laden with fruit, and casting a pleasing shade under its spreading boughs. But to consider how this tree, with all its furniture, sprang from a little seed; how nature shaped it, and fed it, in its infancy and growth added new parts, and still advanced it by little and little, 'till it came to this greatness and perfection:—this, methinks, is another sort of pleasure, more national, less common, and which is properly the contemplation of divine wisdom in the works of nature. So to view this earth, and this sublunary world, as it is now complete, distinguished into the several orders of bodies of which it consists, every one perfect and admirable in its kind,—this is truly delightful, and a very good entertainment of the mind. But to see all these in their first seeds, as I may so say; to take in pieces this frame of nature, and melt it down into its first principles; and then to observe how the divine wisdom wrought all these things out of confusion into order, and out of simplicity into that beautiful composition we now see them in;—this, methinks, is another kind of joy, which pierceth the mind more deep, and is more satisfactory.—*Dr. T. Burnet.*

COLLEGE OF BISHOPS.

St. Cyprian says, "Christ made the College of Bishops numerous, that if one proved heretical, or sought to devour the flock, the rest might interpose for the saving of it." This is equally against letting the whole depend upon one universal bishop, and against throwing off the whole episcopate, that is, all the bishops in the world; which would be a total dissolution of the Church as a society, by leaving no governors in it: or, which is the same, setting up governors of our own head, without any authority or succession from the apostles; which is rendering the whole precarious, and without any foundation. And moreover, it is a supposing that Providence is obliged to stand by a Church set up in direct opposition to his institution, than by that Church which Christ himself has founded, and promised to be with to the end of the world.—*Leslie.*

CHARITY GREATEST OF THE THREE.

That frame of mind which inclines us to do good, and to take delight in doing it, is itself the temper and disposition of happiness; and without this, 'tis no more possible for a rational creature to be made happy, than it is to alter the nature and essences, the necessary and eternal reason and proportion of things. This is the plain and necessary reason, why love and charity and goodness are constantly preferred before all other virtues, as being the ultimate end and design of religion, and themselves a principal and necessary ingredient of the joys of heaven. Almost all other virtues, or gifts and excellencies whatsoever, are but as means to this end; and to be done away, when that which is perfect is come. Hope is but the present expectation, and faith the firm belief, of those things which shall be made manifest hereafter. And when that comes to pass, then those virtues, and all other gifts which are in order to those, must necessarily and of course cease. Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. (1. Cor. xiii: 8.) But charity and goodness never fail. These are dispositions of mind which are begun in the virtues of this life, and completed in the glory of the next; which will grow up with the improvements of our knowledge and virtue here, to a perfect and unspeakable happiness in the world to come.—*Dr. Samuel Clarke.*

From the British Magazine.

THE CROSS.

The placing the sign of the cross over the altar does not depend on any canon or injunction of modern times; it is merely a revival and continuance of the ancient Catholic and Anglican usage, never disavowed by the Anglican Church. It is nothing to say that the use of the cross over or on the altar has been long discontinued; so has immersion in baptism, though distinctly ordered by the Prayer-book; so has the use of wafer bread in the holy eucharist, though distinctly ordered by an injunction, and though toleration only for common bread is given by the rubric; so has the daily service, though ordered by the Prayer-book; so has the use of the cope and of the vestment, though ordered by the rubric and by the canon; so has the marrying persons in the body of the church, though ordered by the rubric. All these have been discontinued in the face of written modern authority; in the Church, that is, as constituted since the Anglican reformation. "A Layman" should have brought me "some rubric, canon, decision of convocation, or injunction," forbidding the use of the cross over or on the holy table. And for this reason—because, unless the usage is distinctly forbidden, it is at least (to take a ground far lower than that on which I mean to rest the usage) as allowable for one man to hold that the ancient practice is to be continued, as for another on his private judgment to hold that it should be abolished. And now let me quote for "A Layman" what Bingham says, or, however, part of what he says, on this matter. He quotes from the second Council of Tours (A. D. 567) a decree by which it was provided that the eucharist should be kept . . . under the figure of the cross, upon the altar." And this quotation he makes, as an instance, that the cross "by some canons is ordered to be placed on the altar." He says that it is not easy to be determined when crosses came first to be set up in churches; but by producing a passage from Sozomen he shows that they were in use in his time. That they have been universally continued ever since, except among the Reformed, (I use the word in the continental sense as opposed to Lutherans,) and among ourselves, there is no dispute; and until their use is forbidden, not by a sacrilegious tradition of puritanism, but by a competent authority, I must—at least till then—continue to lament that there is no *cross* to mark the sacredness of the spot. I said in the place quoted by "A Layman," "or any other emblem of Christianity." He inquires what I mean by "emblem of Christianity as distinct from the cross." Let me again answer from Bingham. "In some places," says, he, "after images and pictures began to be allowed in churches, the Holy Ghost was represented in the effigies of a silver dove hovering over the altar, and their baptisteries had the same."—Bingham, book viii., ch. vi., sect. 19, and for the cross, sect. 20. Many of our baptisteries still retain this sacred symbol. And it is not very uncommon in town churches to see it over the holy table. I am not aware of any ancient authority or modern constitution for its appearance in the pulpit; but I know one church where a carved and gilded image of the holy dove hangs under the sounding-board, within a short distance of the preacher's head.

THE COLLEGE OF MAYNOOTH.

The person upon whose authority we speak happened lately to fall into conversation with a young Maynooth priest, plainly by nature a well-disposed and intelligent man, though sadly perverted in principles, and miserably deficient in what all the world outside of Maynooth regards as learning. The person in question had to listen to the usual amount of nauseous panegyrics upon the valor, virtue, and genius of Irishmen—panegyrics by which Irish Protestants often make themselves ridiculous—and which were therefore patiently endured from a Romish priest. Next in praise of Mr. O'Connell and of his own order, the Maynooth man stated that all Ireland is ripe for a desperate rebellion—that there is not a village without its ribbon lodge, all the lodges communicating with a central authority in Dublin, and that Mr. O'Connell and the priests alone have the power of restraining the impending insurrection, and keeping the populace under legal control. The last boast suggested the question—why, if the people are under legal control, do we daily hear of murders, the actors in which are never punished? The priest replied, with a promptitude which plainly proved that he had answered the question before, "Because there is a Scripture warrant for protecting men who shed blood under such provocation as is common to all Irish people." Scripture warrant—where? Was the reply of the amazed querist. "Do you not remember," rejoined the priest with great calmness, "that God, by Moses, appointed cities of refuge for murderers; but he appointed no refuge for thieves or any other offenders?" Such are the unwritten doctrines of Maynooth, and we need scarcely wonder that they produce the fruits they do.—*St. James' Chronicle.*

DR. DORR'S NEW WORK.

JUST published and for sale by Swords, Stanford & Co., a Historical Account of Christ's Church Philadelphia, from its foundation, A. D. 1695, to 1841, and of St. Peter's, and St. James', until the separation of the Churches. By the Rev. Benj. Dorr, D. D., Rector of Christ Church. Price $1,25.

Also for sale wholesale and retail, Dr. Dorr' Churchman's Manual.

May 22, tf.

BBROOKLYN COLLEGIATE INSTITUTE,

(AN ENGLISH AND CLASSICAL BOARDING SCHOOL.)

JOHN YOUNG, PRINCIPAL.

THE location of this School, two miles easterly from the Brooklyn ferries, on Washington Avenue, a few rods south of the Bedford road, is one of unsurpassed beauty and healthiness, and [illegible] complete country retirement and easy access to the city.

The buildings are entirely new, and replete with comfort and convenience, and surrounded by extensive play grounds. All the branches of a thorough English and Classical Education, with the French and Spanish Languages, Drawing, Painting, &c., are taught by teachers of skill and experience.

TERMS:

For English and Commercial Studies, $160 per annum.

Ancient and Modern Languages, &c., $200 per annum.

No extra charges whatever.

All letters addressed to the Principal, Brooklyn, N. Y., will be promptly answered.

REFERENCES:

Right Rev. Benjamin T. Onderdonk: *New York.*
Rev. Richard C Shimeall: *Brooklyn.*
Rev. Norman H. Adams: *Unadilla.*
Hon. John Adams: *Catskill.*
Hon. John A. Dix: *Albany.*
Messrs. Charles McArthur: *Hudson.*
Levi Thayer: *Palmyra.*
James W. Reed: *Lockport.*
James Baldwin, Jun.: *Buffalo.*
Brooklyn, June 5, 1841.

ST. PETER'S GRAMMAR SCHOOL,

PEEKSKILL, WESTCHESTER CO., N. Y.

THIS INSTITUTION will be opened on Monday, the third day of May next, under the immediate direction of the Rev. Moses Marcus, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for whilst the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day-pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library, and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; and Messrs. Swords, Stanford & Co., New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry & Beasly, New Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841.

MRS. LINCOLN PHELPS' INSTITUTE,

At Rahway, N. J.

THE Summer Term will commence on the 5th of May.
May 1—tf.

WM. PEASE,

PROFESSOR OF THE

THEORY AND PRACTICE OF MUSIC.

Residence, No. 169 Barrow street.

REFERENCES:

Rev. James M Matthews, D. D.
Rev. John M. Macauley,
J. D. Keese, Esq.,
James B. Wilson, Esq.,
Rev. Samuel Seabury, D.D
Henry Hurens, Esq.,
B. A. Mumford, Esq.
H. H. Reynolds, Esq.,
Timothy Clough, Esq.
March 6—tf

ENGLISH AND CLASSICAL SCHOOL.—The Rev. Hiram Jelliff, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D., of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones.
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.
References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, and H. Wheaton, Esq's
March 27.

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.

June 5, 1841. yr

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. Brunner, *No. 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

PUBLISHED, AND FOR SALE BY THE

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

Depository, No. 28 Ann Street, New York.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,	$4 00
Prot Epis S S Books, No. 1, per hundred,	1 75
" " " 2, "	2 00
" " " 3, "	2 75
" " " 4, "	5 50
Questions on the S S Books, "	6 50
First Truths, "	3 00
Catechism No. 1, (Scripture Catechism,)	1 75
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